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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., February 5, 1931

NEW SERIES  
VOLUME XXXIII. No. 6

## SERIAL SIX PER CENTUM GOLD BONDS

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SIX PER CENT IS FIFTY PER CENT BETTER THAN FOUR PER CENT.

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ACCRUED INTEREST WILL BE GIVEN FROM DECEMBER 1ST IF BONDS ARE PAID FOR BEFORE FEBRUARY 15TH.

ON JUNE 1ST THE PURCHASER WILL RECEIVE 6% INTEREST FOR SIX MONTHS.

IF MATURITIES ASKED FOR ARE OUT, PURCHASER WILL RECEIVE NEAREST THERETO.

SEND EXCHANGE IN FAVOR OF THE MISSISSIPPI BAPTIST EDUCATION COMMISSION  
TO

**R. B. GUNTER, EXECUTIVE SECRETARY, BOX 520  
JACKSON, MISSISSIPPI**

Dr. A. J. Holt underwent a serious operation in a hospital in Tampa. His age will make recovery difficult.

Mr. J. A. Naul, for 25 years teacher of the Men's Bible Class in First Baptist Church of Brookhaven, passed away Feb. 1st.

Editor Jno. D. Freeman of the Baptist and Reflector assisted in a recent meeting in Central Church, Martin, Tenn. There were large congregations, nine additions, five of them by baptism.

A Baptist preacher in Mississippi who has rendered good service to the cause of Christ recently wrote us that he was forced to discontinue The Record for lack of money. We sent the paper to him. Other cases like this are not infrequent.

North Carolina Baptists are making heroic efforts to meet their financial obligations, which fall due in February. An emergency appeal is made to the churches for Feb. 8; a special meeting of their Board was held Jan 30. It is a time when banks refuse to extend credit and churches must meet their obligations.

Brother Pastor, if you receive this week a letter from The Baptist Record, please give it your immediate attention. We are working hard to make The Baptist Record worthy of its great constituency, and truly to reflect the life of our people. You can help us to do it, and greatly help the cause of the Master. All our people are interested in what you and your church are doing. We are a great brotherhood. Be a living, working, conscious part of it and participate in it. And see that your people are a part of this brotherhood. By granting our request and taking part in the plan, you will help to answer the prayer of Paul for the believers, namely "That ye may apprehend with all the saints what is the breadth and length and height and depth, and know the love of Christ which passeth knowledge, and that ye may be filled unto all the fulness of God".

### SUNDAY SCHOOL ATTENDANCE FEB. 1

Jackson, First Church.....	740
Jackson, Calvary Church.....	916
Jackson, Davis Memorial.....	342
Jackson, Griffith Memorial.....	459
Parkway Church.....	134
Jackson, Northside Church.....	50
Meridian, First Church.....	664
Offering, \$42.56	
Durant Church.....	219
Clinton Church.....	337
Quitman Church.....	217
Hattiesburg, Fifth Ave.....	286
Offering, \$163.23	
Brookhaven Church.....	576
Columbus, First Church.....	1,046

—BR—

The National Department of Commerce reports the number of deaths last year by traffic accidents to be 1,500 more than the year before. The number injured about the same as the year before, namely 1,000,000.

When it is said that a larger proportion of great men are produced by smaller colleges than larger ones, and by Christian schools than by secular institutions, that is just another way of saying that your boy stands a better chance of being a great and useful man if he goes to a Baptist school.

Students at the Baptist Bible Institute this year come from eighteen states, from Montana to Florida. They also come from foreign countries, including Cuba, Hawaii, Ireland, Scotland, Italy, Germany and China. These students in the past year held mission services attended by 29,424. They dealt personally with 2,314, of whom 789 professed conversion. The young preachers in the Institute serve 60 churches, where they baptized 992 people. These churches gave to the cooperative program \$8,352.91 and to designated objects \$6,399.94; and to local purposes in these churches \$56,278.00.

I was hungry and ye gave me to eat, is a mighty good scripture to remember in this day of need. It will come in handy on the judgment day.

The Alabama Baptist speaks most highly of the work of Pastor Roy Chandler, one of our Mississippians who goes from South Highlands Church, Bessemer, to Sylacauga.

It is said that Dr. R. W. Merrill of southwest Texas, formerly of Mississippi, who recently passed his "three score and ten" has during his ministerial life welcomed 5,000 people into the churches he has served.

Pastor A. D. Muse of Claremore, Okla., will have Dr. Len G. Broughton with him in a revival meeting in the autumn. In March a school of missions is expected. In April a B. Y. P. U. enlargement campaign. In June a Daily Vacation Bible School. Since he became pastor here the mission offering has gone from \$193.00 to \$763.00. The officers and teachers in Sunday School from 11 to 38. There have been five training schools in the church. 165 awards have been given those who took the study courses.

The W. M. U.'s of the Southern Baptist Convention gave last year \$5,692.07 to support the chair of missions in the Baptist Bible Institute. This enabled the trustees to secure the services of Dr. J. W. Shepard to fill the chair of Missions. Dr. Shepard was for several years president of the theological seminary in Brazil, but was at the time on furlough in this country. By consent of the Foreign Mission Board, arrangement has been made with Dr. Shepard to continue his service with the Bible Institute for another year. This seems a very fortunate plan for the Institute is a distinctly missionary enterprise and doubtless many young men and women will go out from this school to fields in South America. It is hoped that the balance of his salary may be secured from interested people.



## REAL WORSHIP

By J. B. Quin

There is much being said and written today about this great and all important subject. The writer has felt for a long while that if the church has lost any of her fine arts, the fine art of worship, of Real Worship, is the most prominent among these losses.

Some fine things are being written today about this subject, and, it is certainly high time that something was done to restore to many, if not most of our churches the spirit of real genuine old fashioned worship. We have lost the art in many of our churches.

The preacher is in his pulpit at the appointed hour, the choir is on hand with a cut and dried program, the folk are in their pews with their offering, that is, many of them have their offering, not every one to be sure, in fact all necessary preparation has been made for the hour of worship, except the all important preparation of heart life for merging into the very heart of God. The message is delivered, the music is rendered, the people listen; but they go away with no new impulses, no toning up of heart life, no spiritual inspiration. What is the matter? Well, possibly the preacher has lost the fine art of real worship. So in the preparation and delivery of his message he was moved by a wrong motive, possibly, he was moved by a desire to appear intellectual, therefore he has delivered a message full of poetry, science, history or philosophy. It may be that in this day of educational emphasis, that he feels himself called upon to know more about these than of the real bread of life—the gospel of our Lord and Savior Jesus Christ. It may be that he would rather tickle the ears of the average member of his worldly church.

Again, it may be that the music of the service was prepared and rendered with no thought of its real purpose, worship. Much of our singing today is entirely void of the spirit of real worship. Those responsible for the music in our churches are at fault here. Gospel singing is soul inspiring. Gospel singing is singing gospel hymns with the spirit of real worship.

Again, it may be that the people composing the congregation of the service hour came to the church and went through the service with no real spirit of worship. How few people really go to church to worship. Most of us are moved by other motives. A lady said to the writer the other day, "It's hard for me to be interested in our church services, Bro. A. preaches good sermons, but his delivery is so bad". This lady's kind may be multiplied many times. People are going to church for various and sundry reasons, and if their reasons are not supplied, they get nothing much from the service. Oh, there is but one reason—that is real worship, and he who goes to church for this purpose gets a blessing.

It is apparent to many of us that the tendency today in many of our churches is away from the spirit of real worship. Isn't it a fact that much of the preaching done today tends to entertain rather than make more spiritual the hearer. Why should God's man behind the sacred desk with the sacred word of God in his hand spend much of his time and energy in arousing the humor of his hearers. The writer can't imagine his Lord or one of the apostles doing a thing of that kind. Such preaching cannot and will not produce real worship upon the part of the hearer. Oh yes, many like it, because, it is what the carnal man craves and seeks, and if the preacher does it, he will have hearers and many of them, but those who attend upon his preaching services will not be real worshipers and those who really go to worship will be sorely disappointed. The writer's conception of preaching is that, it leads the hearer up around the sacred throne of God and causes him to feel, as it were, the very heart throbs of Him whose precious spirit is with him, and produces repentance toward God from which comes higher living. Real gospel preaching brings a heart message.

It is a fact also, that the spirit of real worship is not as prominent as it should be in our Sunday School and B. Y. P. U. work. These fine institutions are not to blame. The fault lies at the

feet of many of the leaders. How important is it that these institutions so sacred in their make-up and purpose be manned by spiritual men and women—men and women who are themselves reverent and worshipful. It is painful to note the absence of the spirit of real worship and reverence in so many of our Sunday Schools and B. Y. P. U.'s. The heart of the writer has been made to bleed as he sat in some of his own Sunday Schools and B. Y. P. U.'s and noted the lack of reverence and real worship. Our young people are not being trained in this direction. There is great room for thought just here for our State leaders. Are they placing as much emphasis upon this feature of the work as should be placed upon it?

The writer is of the opinion that the many detractions found in most of our churches today should be eradicated, and we, all of us, return to the Bible form of worship, which will do away with much of our formality and bring about a complete revolution in our worship and will send us—all of us, to the house of God with no other motive than to engage in real worship.

—BR—

## SACRAMENTAL SILENCE

—O—

Striking words! I found them in a book on Christian Worship by Dr. Johnston Ross. He reminds us that some experiences of the soul are too high for words.

"Words do help vastly to utter and release the moods of the spirit: yet, like rain at a low temperature, they freeze as they fall, and living souls must sometimes let them lie and do without them. There are reaches of adoration, of thanksgiving, of love, of shame, of expectation, where words are impotent and even irrelevant for we confront at those moments, and in those areas, the Ineffable in God that saves. I confidently pray that the worship of the future will re-establish in a central place a sacramental silence, as a means of correcting the inadequacy of speech, in the spirit of the psalmist, who said, 'My soul, be thou silent unto God?' May there not be a connection between the loose, unclimaxed desultoriness of our church worship and its unpunctuated and hectic garrulity?

"We complain sometimes of the poverty of the language used by those who conduct our worship; but is not silence the obverse side of elevated diction, and has not the habit of silence made possible the sweet grace of the classical speech of the Society of Friends?"

It was Paul who declared that he had a mystic experience which lifted him so high that it could not be expressed in words. But in many of our modern church services, with the unbroken, eye-attracting, ear-attracting performances at the front there is but poor opportunity for quiet silent fellowship with God. In many of our auditoriums it might be well to display the words "Be still and know that I am God." How inappropriate in some of our services would seem the words, "The Lord is in his holy temple, let all the earth keep silence before Him."

Dr. Ross also tells us that "When the soul of Gerontius awoke from death's sleep and found itself in the unseen world, its first thought was 'How still it is!' It is a holy commonplace of worshipping experience thus to be introduced into an eternal order where tranquillity reigns and to return to the conflicts of life, fortified by that ordered peace."

In this whirling age, about the only chance many people get for hearing "The still Voice" is in the quiet season provided in some of our services. Watch the cathedral doors of our country and see the peoples slipping into the building and there, amid silence that can almost be felt, dropping on their knees with bowed heads. Ah! It is that privilege of silent worship that pulls them thither and that constitutes one of the great factors in Roman Catholicism.—H.

—BR—

A missionary to China for 50 years, Dr. A. A. Fulton, a Presbyterian, says in his time of service Protestants in that country have increased from 13,000 to 300,000; students in schools (Protestant) from 2,500 to 200,000; Chinese contributions to Christian work from \$10,000 to \$1,500,000.

## GOD IN THE VALLEY

—O—

(Outline of a sermon, by Pastor D. J. Miley, preached at the funeral of one of his deacons. Published by request.)

Text: Psalm, 23:4.

1. The valley of sin—God conquered sin.
2. The valley of darkness—He is the light.
3. The valley of want—He is the source of supply.
4. The valley of affliction—He is the Great Physician.
5. The valley of sorrow—He is the God of all comfort.
6. The valley of death—He is the life.

How we love the hills—their elevation, their pure atmosphere, their aid to vision, their inspiration—but there are no hills without their corresponding valleys.

Valleys enable us to appreciate the hills:

Out of the fog, into the sunlight.

Out of defeat, into victory.

Out of the unknown, into the known.

Out of weariness, into rest.

Out of death, into life.

How much we miss by not recognizing our God as the God of the valleys, as well as the God of the hills. Not only do we miss much, but we greatly dishonor Him and sin against Him in so doing. We remember how the Syrians accused Him of being the God of the hills and not the God of the valleys, and as a result a hundred thousand of them fell in one day.

What victories has He given His people in the valleys! Job, Joseph, Daniel, Hebrew children in the fiery furnace, Paul, Saints in all ages—the deceased.

"Thro' the valley, thro' the valley,

Thro' the valley and the shadow I must go,  
But the dark waves of Jordan will not harm me,  
There is peace in the valley I know."

(The entire song, of which the above is the chorus, was sung, at the request of the speaker, by a male quartet at the close of the sermon.)

—BR—

## THE LITTLE BROOK

By Rev. Warren L. Steeves, D.D., Waterloo, Iowa

—O—

It started in the side of the mountain where it broke in the woodland stream at the root of a great oak tree, and heaved in its bubbling and boiling there, before it started on its hasty way down the hill to bless and gladden the woodland and the meadow. As it flowed on, a tree in the field cast its gracious branches over the stream, and while it shadowed the stream, its roots were fed and its leaves made green. Here the speckled trout played and further on, a swallow dipped its wing in the sparkling water and made diamonds flash in the air. Its message gave a song to that bird and gave greenness to the wide-reaching lowlands.

And a boy came weary and worn from the hay-field, and leaning upon his hands and knees bent far over, and the laughing waters kissed his ruddy cheeks and refreshed his warm and tired body, and then the stream flowed on just the same as it had left its little enclosure in the side of the mountain.

It flowed on, the poor thirsty animals in the pasture on a hot summer day drank of that stream and enjoyed its freshness of the green grass which had grown upon its banks.

Oh, could we all be found as that stream, while traveling life's weary way, and give to friend and enemy wherever we may go, some contribution of strength and tranquil rest and if we would thus give to others, we ourselves would be blessed. And the cold stream of the mountain, after refreshing man, beast, tree and flower was received into the ocean, and our lives when they have touched other lives and completed God's great plan, they too will be received into the ocean of God's fullness.

—BR—

The First Church of Yazoo City ordained four new deacons on a recent Sunday. They are brethren T. B. Grantham, J. P. Henson, T. O. Sewell, and J. J. Peaster. Dr. Webb Brame is beginning his ninth year as pastor. The Sunday School grades AA. All the payments on the church building are being met promptly.



# Housetop and Inner Chamber

W. F. Frazier, evangelist, was recently in the sixth meeting he has held in Van Buren, Mo., where he was born and afterward converted.

The W. M. U. associational officers of this district held a meeting in Jackson last Thursday. It was said that these ladies were in fine spiritual frame and are taking their work joyously and seriously.

Mr. Frank H. Leavell was a welcome visitor to Baptist Headquarters in Jackson last week. His friends are always glad to see him back in Mississippi. He has an interesting field looking after the young people in our colleges.

Some of our exchanges report that contributions are coming to them from people who are financially able, to keep the paper going to those who through financial distress have ordered their paper discontinued. A good investment.

The minutes of Yazoo County Association show an enrollment of seventeen churches with a membership of 2,027. There were last year 79 baptisms, 21 in Yazoo City, 18 in Hebron Church. The churches gave to missions \$2,077.35 and to all purposes \$17,343.77. The moderator of the association is Rev. W. H. James, the clerk Dr. Webb Brame of Yazoo City.

No appropriations were made by our State Convention Board for church buildings during 1931. But the Secretary was authorized to borrow money to pay the appropriations for this purpose for 1930 which were not paid. The money has been borrowed, after considerable difficulty and the promises to the churches have been paid. All possible economies are now being practiced, and the churches may be sure that the money given to missions will be wisely expended.

A queer corollary of legislative conduct now comes up. It has been the practice of the legislature upon occasion to turn the clock back, possibly also the calendar, when adjournment had been voted for a certain hour and they ran on past the time. Now comes a district attorney in the state who tells the sheriff of his county he can extend the time of payment of taxes from Feb. 1 to Feb. 16; only he must date his receipts as of Jan. 31. This is calendar reform with a vengeance; or from another point of view, law enforcement officers advising an evasion of the law.

Mrs. E. L. Phillips writes of the First Church, Columbus, that the church sends out and brings in on two buses the people who could not otherwise come to Sunday School. Besides these two or three other cars go out for this purpose driven by people who volunteer their cars and service. On Jan. 25 there were 96 people brought in in this way, the Sunday School totaling 914. A nursery is provided for children who are too small to stay for the preaching service. This church is evidently making good use of its great plant, and the recent Sunday School clinic held in the church is bearing fruit.

Riverside Association includes the counties of Quitman, Coahoma and Tunica. There are 21 churches with 2,372 members. There were 257 baptisms last year, and nearly as many received by letter. The largest number of baptisms was reported by Marks First Church, 114; next was Walnut with 47, then Clarksdale 30 and Friars Point 25. Two-thirds of the churches gave to the cooperative program. Only four made no contribution to missions, and probably there was a failure in reporting some of these. The total of contributions for all objects was \$65,427.96, or more than \$30.00 per capita. The total of gifts to the cooperative program was \$6,555.94. Mr. C. S. Longino is moderator, Mr. Lomax B. Lamb clerk and Mr. J. L. Ikerd treasurer.

Quitman Church celebrates the second anniversary of Dr. Land's pastorate first Sunday in March.

Speaking of unemployment, maybe that's what's been the matter with our church members all the time.

During the latter part of February Pastor R. C. Gresham of Moultrie, Ga., will conduct a revival meeting at Mercer University.

We are sorry to learn of the recent illness of Editor V. I. Masters as Business Manager W. A. Frost, of the Western Recorder.

Grove Ave. Church of Richmond, Va., showed their affection for Pastor J. W. Storer and wife by suitable gifts on his recent sixth anniversary.

Apparently after many years of absence, a sugar spoon was returned to William Jewell College by someone who carried it away as a souvenir.

Jacob Gartenhaus, Southern Baptist Evangelist to the Jews, has been invited by the Baptist churches of Dallas to hold a meeting in that city next autumn.

Dr. J. B. Leavell assisted in a revival meeting at College Ave. Baptist Church of Bryan, Texas. Twenty-four were added to the church during the meeting with others expected.

A few months ago Jews criticized the policy of the British Government in Palestine. Now it is said that 150,000 more Jews will be permitted to locate in that country.

First Church, Shreveport, now has 4000 members. There were 475 added last year. In other churches where Pastor M. E. Dodd assisted in meetings there were 100 additions.

Prof. R. T. Hinton, an alumnus of Georgetown College and for 25 years a teacher in the college, has been selected to conduct the loyalty campaign to pay off \$100,000 debt by Sept. 1st.

Dr. Louie D. Newton will be the inspirational speaker at the Young People's Convention at Walmer Road Church, Toronto, May 22-25. He comes from the state of Georgia, which is said to have more than a million Baptists, white and black.

Many friends deeply sympathize with Judge D. M. Russell and wife of Gulfport in the death of their son Anselm Bryan Russell last week. He was a prominent young attorney and representative of Hancock County in the state legislature.

Dr. L. R. Scarborough led in five days evangelistic campaign at Baylor University in January. There were 125 who made profession of faith or reclamation. There are 1300 students and nearly every unsaved student was brought to Christ. The singing was led by Professor Carnett, of the Southwestern Seminary.

Mr. Victor J. Chastain died in Oklahoma City Jan. 25. He was a brother of Dr. J. G. Chastain of Leland, Miss., and like his brother was an alumnus of Mississippi College. He was born Apr. 9, 1866, was a railroad man for many years, and a fine Christian gentleman. He leaves a widow in Oklahoma and a large circle of friends in Mississippi.

The Religious Herald calls attention to the fact that the wet newspapers when they thought the Wickersham Commission would bring in a report recommending material changes in the prohibition law were high in their praise of members of the Commission. But when no radical changes were recommended these same papers changed their minds about the great ability of these commissioners.

Dr. E. O. Sellers names the following most popular hymns in the order of their frequency in 107 hymn books examined by Dr. Breed: "Rock of Ages" (in 106); "When I Survey the Wondrous Cross" (104); "Jesus Lover of My Soul" (104); "All Praise to Thee, My God, This Night" (103); "Jesus, I My Cross Have Taken" (103); "Sun of My Soul, Thou Savior Dear" (103); "Awake My Soul and With the Sun" (101); "Abide With Me" (101); "Jerusalem, My Happy Home" (101); "How Sweet the Name of Jesus Sounds" (101); "Nearer, My God, to Thee" (100); "Our God, Our Help in Ages Past" (100).—Ex.

Speaking of the Baptist Bible Institute, Editor E. C. Routh says in the Baptist Messenger: "The Institute has a strategic location with reference to Latin America and is training workers for service in the continent to the south of us. We do not know of any investment of Southern Baptists that is yielding a richer harvest than our great missionary institution in New Orleans and we hope that before the meeting of the Convention in May many individuals and churches throughout the South will send generous contributions to B. B. I. Very heavy payments must be made within the next few days. We beseech our readers to support the Baptist Bible Institute in a generous fashion."

Georgia Baptists in their recent State Convention modified the budget plan of supporting the cooperative program by authorizing the various participating interests to approach the churches directly with their message and appeal for help. This, however, is limited to the months from February to November. These interests are asked to submit their plan of operation to the Convention Board, and each interest is to have certain months and certain zones in which to work so as to avoid conflicts. Approach will be made to churches which have no budget for gifts, and to the churches which have budgets for gifts over and above their pledges to the cooperative program. These are called supplemental appeals. This plan seemed to have arisen from the fact that so large a part of the receipts of the cooperative program were taken up with overhead and fixed charges that there was danger of widespread discontent with the plan. The question will arise in some minds whether or not any board or convention has the right to say who or what shall have or not have right of approach to the churches.

—BR—

## TELEGRAM FROM DR. W. W. HAMILTON

—O—

By securing endorsements of 28 local Baptists, besides endorsements of trustees, bank has agreed to carry Baptist Bible Institute loan temporarily until further gifts can reach us. Southern Baptists cannot appreciate the difficulties we are having. Please continue sending us gifts no matter how small.—W. W. Hamilton, President Baptist Bible Institute.

—BR—

## FOREIGN MISSION CONFERENCES

W. Eugene Saltee, Home Secretary

—O—

We covet your prayers in behalf of the Foreign Mission Conferences being held this Spring. I give below a list of the dates and places of the meetings in which Dr. George W. Truett is to be the principal speaker. Put this list in your Bible and pray for these meetings. We need a rekindling of passion for world redemption. Prayer is the supreme need.

- Feb. 5—Thursday—St. Petersburg, Fla.
- Feb. 9—Monday—Miami, Fla.
- Feb. 17—Tuesday—Oklahoma City, Okla.
- Feb. 18—Wednesday—Fort Worth, Texas.
- Feb. 19—Thursday—Houston, Texas.
- Feb. 20—Friday—Mansfield, La.
- March 9—Monday—Charlotte, N. C.
- March 13—Friday—Richmond, Va.
- March 15—Sunday—Louisville, Ky.
- March 16—Monday—Knoxville, Tenn.
- March 17—Tuesday—Atlanta, Ga.
- March 18—Wednesday—Birmingham, Ala.
- March 19—Thursday—Memphis, Tenn.
- March 20—Friday—Springfield, Mo.



## Editorials

### THE GEORGIA SUPPLEMENTAL PLAN

A word is said in another paragraph about this Georgia plan, but the plan is so clearly indicative of a tendency to depart from traditional Baptist practice and what we believe to be scriptural precedent that we speak of it here more at length. Furthermore the plan is so indicative of a situation throughout the South, and perhaps in other places that we feel justified in discussing it. We believe that it involves the whole church polity of Baptists and we must make up our minds as to whether we will allow an emergency to change the whole attitude of Baptists toward the independence of the churches.

Briefly the plan is to "authorize" boards or institutions to make direct appeal to the churches only under certain prescribed conditions. We believe there is in this authorizing enough dynamite to wreck the whole cooperative program of Southern Baptists. The assumption to authorize a board or institution to approach churches or individuals means the right to refuse permission to these boards or institutions to approach these churches or individuals. This is as clear an encroachment on the sovereignty of a Baptist Church as was ever assumed by a "bishop" or "pope".

We understand the conditions which seemed to demand such a departure from Baptist precedent and practice. The debts have piled up on some departments of the work. They are in danger. To take care of these state objects the apportionment of receipts from the cooperative program had to be changed and certain objects had to be made preferred items. At least it seemed so to the brethren, to some of them, and they were in position to do it. It was anticipated that while this move was thought to be a necessity, it would probably be unpopular with the masses of the people in the churches, also possibly unjust to some of the participating objects, especially some of the Southwide objects. Therefore these participating objects which would suffer by fixed charges for other objects were permitted to approach the churches, under certain limitations.

Now this brings the rightness or wrongness of the whole attitude of boards and conventions toward the churches under investigation. It is generally avowed by every convention that it does not undertake to exercise any authority over the churches. All convention constitutions are probably much alike on this matter. The Constitution of the Mississippi Baptist Convention says (Article IV), "The Convention shall never possess a single attribute of authority over any church or association. It absolutely and forever disclaims any right of this kind, thereby avowing the cardinal principles that every church is sovereign and independent".

This avowal is all that could be asked or desired. It is only necessary for every convention to live up to its constitution and every board to abide by the constitution of the convention. But to assume the authority to say when or how, or whether or not, any body or any cause may approach a church or an individual Baptist with its message or appeal is a violation of the constitution on which the convention is founded and on which all its cooperative work depends. This it seems to us the convention of Georgia Baptists has done and has opened the way for serious trouble if not for actual dissolution.

It is probably true that the Georgia brethren have only put into words what other states have practiced without announcing their purpose to do so. There has been a growing and manifest tendency in the state organizations to claim that they were nearer to the churches and so were more representative of the churches. But the Southern Baptist Convention is also composed of messengers of the churches.

We are not unaware of the difficulties involved in this matter, and that for all the simplicity of our Baptist polity, there is a very complex situation which has arisen. It is to be borne in mind and never forgotten that we are working under a cooperative program. That is all interests and all the people must work together. No party in this program must seek special advantages and special favors. Both in the making and the execution of the program all parties must be equal participants, must have a voice in determining the budget and must share equitably in its distribution. The terms must be arrived at by conference and agreement. They are not to be imposed by one party on another, or on the others. Unjust discrimination will bring dissatisfaction and failure.

Other countries and governments find it difficult to understand the operation of the government of the United States and of the several states. They don't see how there can be sovereign states within the federal union. And it is not a simple affair. It requires a good deal of balancing of the scales. We will be working at that task a good while. The same difficulty may arise in adjusting the working of state organizations and southwide organizations. It will require patience. But above all it will require justice and adherence to the fundamental Baptist polity of the independence and sovereignty of the churches. No board can tell a church when to open its doors to receive members or to take a collection.

### THE SEVEN CHURCHES

The message in the book of Revelation was addressed primarily to the seven churches of the Roman province of Asia in the southwest corner of the peninsula which we know now as Asia Minor. There were many other churches in the continent of Asia, and doubtless others in that part of it known to us as Asia Minor. This Roman province was a small district something like the size of one of our counties. It was a rich province, being the home of Croesus, called the richest man of the olden times. There were several important cities in this small but populous area. In seven of these cities churches had been planted. They were probably begun by people converted under Paul's ministry while he was in Ephesus. The work was so important here that Paul remained an unusually long time for him, and then by his advice Timothy remained, at Ephesus. Paul wrote two letters to Timothy here and wrote two other letters to two of these churches, Ephesus and Colossae. Later John, one of the apostles made it the scene of his labors until he was arrested "for the word of God and the testimony of Jesus" and sent to the Isle of Patmos as an exile and prisoner.

John wrote out the vision and the message given him on Patmos by Jesus through his angel and sent the record of them to these churches in the seven cities. This was because of his recent contact with them, because of their proximity to Patmos, and because of the important position held by these churches and cities in the world at that time. Furthermore it was because they were in need of just the message given them. The idea that these churches were symbolic of certain conditions that would obtain in seven different ages in the centuries just ahead, seems to me pure imagination, an arbitrary conception for which the Bible is in no wise responsible, but was suggested by some imaginative person and passed on as with an air of authority.

The situation described in Revelation of these churches was true to the facts and conditions in the churches. They were such as any church might have in any age and probably some church has had in every age. Certainly a similar situation to that in any one of these churches might be found in some church of our time. For this reason every one of these letters to the seven churches is of very practical value and of vital interest to the churches of our day. If this were not so, that is if it were true that each one of these churches pictured the condition of all the churches at only some particular era in the history of the churches, then only one of these let-

ters would be of any worth to any one age or era. But like all other parts of the Bible they are intended for all Christians in all the churches for all time. Paul wrote letters to various churches to meet their immediate and local needs. But they were so indited by the Holy Spirit that their teaching is of equal value everywhere and any time. They convey universal truth.

The idea that some parts of the Bible were for one age and other parts of the Bible were for another age, can do nothing but harm. The "dispensational" conception of the Bible as found in Scofield's "Bible" is exceedingly misleading and hurtful. It is not necessarily the Bible because it is in "Scofield's Bible".

### THE TRINITY IN REVELATION

Of course the word trinity does not occur in the Bible, but three persons are spoken of as God, and these three persons are one God. Nobody can explain this, just as nobody can fully know God, but the fact that this teaching is in the Bible would appear beyond dispute. It is not proposed here to enter upon a general discussion of the Trinity, but to notice the way the three persons in the godhead are spoken of in the book of Revelation. We do not introduce here all passages referring to the Trinity but take one as a sample of all.

In the first chapter, verses four and five, John says: "Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, the faithful witness, the first born of the dead, and the ruler of the kings of the earth". Here are the three persons, and prayer is made to them as to one God. For that is the meaning of the words, "Grace to you and peace from him, etc.". It is a prayer to God for his blessing on the seven churches that are in Asia.

John had learned his lesson about worshipping any body but God. Twice had he been rebuked for falling at the feet of an angel to worship him, when he was told to "Worship God". So that this prayer with which he begins his message to the churches, like the prayers with which Paul begins his epistles, shows that he recognizes the three persons of the Trinity as on an equality, to whom prayer is properly addressed. This ought to put to silence those people who say that it is not proper to address a prayer to Jesus or to the Holy Spirit. If that were true, then we should never sing "Jesus, Lover of my soul", nor any other song addressed to Jesus, of which our hymn books are full. By the same rule, it would be wrong to sing, "Come Holy Spirit, Heavenly Dove". People who can't sing or pray to Jesus or to the Holy Spirit should join the Unitarians.

It will be well to notice what John here asks of the Trinity. It is "grace and peace". Grace is the favor of God which is without our deserving, and indicates his attitude of love to us and his active bestowal of blessings upon us in order that we may be what we ought to be and do what we ought to do. Peace is the assured sense of security which comes to us by reason of reconciliation with God and consciousness of ample supply for all our needs. We will have nothing to worry about.

Of particular interest are the descriptive words he uses about the three persons in the Trinity. First he speaks of "Him who is and who was and who is to come". These words like those describing the other two are an echo in the soul of John from what he heard in the subsequent revelation which he gives us. They are heavenly words. This particular description is meant to indicate the eternity of God; he is, he was, he is to come. The Bible is fond of the simpler forms of expression like this, rather than abstract terms. It is another way of saying Jehovah, the Living God, the one who was made known to the saints of old, the one who was before all creation, the one who is equally active in the world today, the one unchangeable God who will make himself known in many ways in all the ages to come. Before the mountains were brought forth, or ever thou hadst formed the



earth and the world, even from everlasting to everlasting, thou art God.

The Holy Spirit is here spoken of, or to, as "the Seven Spirits which are before his throne". It is generally recognized that seven here stands for fulness and completeness, and is not to be taken numerically. There are seven notes in the musical scale, seven prismatic colors in sunlight, etc. All wisdom and power are in Him. All sufficiency for all our needs. The "seven spirits" are "before his throne" indicating the place where our sufficiency is to be found, in the full recognition of the authority of God. The Spirit helps us also to approach the throne and to know God.

The description of Jesus Christ is "the faithful witness, the first born of the dead, and the ruler of the kings of the earth". As a witness he tells us all there is to know about God, about all that we need to know to live right and make the most of life and the proper preparation for the life to come. He is a faithful witness because he is faithful to the facts and faithful to us. He tells all just like it is, whether it suits us or not, whether it is in accord with our notions or not.

He is the first born of the dead, having entered the portals of death, passed through its experiences and come out victorious over it forevermore. He is the first, and he is the guarantor of victory to others, the first fruits of them that slept. His experience will be the experience of all who die with him.

He is the ruler of the kings of the earth. No power but is subject to him. He raises them up and puts them down. He is able to control all their policies for the protection or the discipline and perfection of his saints.

#### THE FOUNDATION OF GOD

This is a good time to go back and down to bed rock principles. The storm is on, the stressful times and the confusion in the minds of the multitudes, and of many leaders who assail the traditional opinions, the conventional beliefs, the superficial professions, the religious pretensions and even the deepest and dearest essentials of our faith. The testing is not only of the individual faith of believers, but (what is inseparable from this) the very foundations on which our faith rests. Whether these are the "perilous times" spoken of by Paul, they are perilous times for many.

It is well that the Bible was given not for one age alone. The New Testament was not for the use of those of the first century only, but for all times and all centuries. God knew what was coming down the years and prepared his people for it by the revelation he has given us in his Book. He knew all the winds which would assail us, told about them, and amid the storm he said, "Howbeit the firm foundation of God standeth". And his word is the cable that holds our anchor today.

The truth is we ought to be better prepared today to stand the strain than the people to whom these words were originally addressed. The centuries have contributed to the strengthening of faith. Paul was writing to Timothy, second epistle. He knew that his work was almost finished. He is anxious that the gospel message shall be in safe hands, he wants to make sure that it will be perpetuated through the centuries. He tells Timothy to commit to faithful men what he has heard from Paul, to men who shall be able to teach others also.

Already is the church that Timothy served feeling the pressure both of suffering for their faith and that of men who misrepresent the faith. Both of these assaults must be withstood. Paul tells Timothy to endure hardness as a good soldier. That is what must be expected by a soldier. Paul says he himself is suffering hardship unto bonds (but it isn't interfering with the gospel). He is willing to "endure all things for the elects' sake, that they may obtain the salvation which is in Christ Jesus with eternal glory".

Here is indicated the proper attitude of mind to prevent distress and loss in time of storm:

First, know that such tests are to be expected, in war, in all contests, even in peaceful agricultural pursuits. Second, know that your under-

going severe tests to your faith is for the benefit of other people. Keep your mind on them. Third, don't waste time in "striving about words to no profit". Contentiousness about small matters is no business for men who have serious business on hand. "Shun profane babblings", but proclaim the saving truths of the gospel. Fourth, be assured that the foundation of God cannot be moved. Preserve your own confidence and steadfastness of the faith.

Now, for a look at this "Foundation of God". Paul means apparently the foundation for our faith, assurance and hope, which God has given us. This foundation is, according to Paul's statement elsewhere, Jesus Christ. Other foundation can no man lay than that which is laid, even Jesus Christ. More specifically, it is according to this particular paragraph in Second Timothy, the Resurrection of Jesus Christ from the dead. While he is speaking of the hardships we endure, and the foolish and false teaching which is abroad, he says, Remember Jesus Christ risen from the dead, of the seed of David according to my gospel. The well established fact of the resurrection of Jesus is the foundation for all our faith and hope. And amid all the conflict of opinions and the assaults of the evil one we can say with Paul, "Howbeit the firm foundation of God standeth". We can go back to the resurrection of Jesus and get our bearings and establish our faith.

Paul adds to this the statement that the foundation of God has this seal: The Lord knoweth them that are his; and Let everyone that nameth the name of the Lord depart from unrighteousness. This is a double seal, a seal with two sides or inscriptions. The one gives us the assurance that if some fall away in time of stress, it has not discredited the gospel. They are thereby proven to have been spurious. They never did belong to God. God has not failed, nor been deceived in them, and we need not lose faith. God knoweth them that are his. The other inscription on the seal is "Let everyone that nameth the name of the Lord depart from unrighteousness". Here is our safety and the assurance that we are of the faith. It is a personal and practical matter. The Lord knows those who are his, and we may know also by this evidence, the turning away from all unrighteousness.

#### ANOTHER DIFFICULTY IN THE WAY

Recently in these columns were some criticisms of conditions which hindered the mission work being undertaken by our churches, explanation of possible hindrances to the work and suggestions for their removal. One of these was to urge the necessity of absolute honesty in every department of the work from the individual giver all the way through the process of proclaiming the truth, handling the funds and reporting results. Then we pleaded for democratic participation in the work from the local church all the way down the line.

We wish now to express it as a conviction that the progress of mission work waits upon a higher type of righteousness in the membership of our churches, a higher standard for membership. What is the use of sending to others a gospel that will not or does not save our own lives from sin? Except your righteousness exceed the righteousness of the Pharisees, Saducees, Hindus, Confucianists and what not, what is the use of sending them the message or offering them the religion that we have?

Let it be clearly understood that we are not questioning the ability of the gospel of Jesus Christ to save a man from sin. We believe it is able to save the worst, to transform his life, to replace sin with righteousness, weakness with power and darkness with light. As surely as Jesus is the Son of God, as surely as God raised Him from the dead, so surely can he transform a life and soul from the filth of sin to the righteousness of God.

But somehow over the period of decline in missionary activity there has been a corresponding decline of morals in the world, and what is worse, in our churches. The truthfulness of this will not be questioned by anybody. Not only are many church members leading immoral lives, but no

attention is paid to it. They go unrebuked. Anybody can cite instances of it, and it is so common as to be allowed to go without protest or notice.

This writer has been in many revival meetings, but has never known one to succeed in any large measure where sin among church members was covered up or allowed to go unrebuked. We have been in meetings where the evil was not corrected at the time, and yet a good meeting occurred. But we have never seen the good meeting unless and until the sin was openly rebuked and denounced.

The proportion of professions of faith and of baptisms today is smaller in comparison with the membership than for many years, if not smaller than ever in the history of our churches. This is not an impression gained from reading the newspapers, but facts gleaned from statistical tables. Indeed our newspaper reports are generally good, we do the best we can to tell the best. But the fact glares us in the face from statistical tables that we are not getting results.

God will not condone sin in his people, will not pass it by as a light thing, will not work through those who are unclean and unrighteous in life and conduct. He says, "Them that honor me I will honor and they that despise me shall be lightly esteemed". And he is not talking here about money, he is talking about morals. What is needed today is a John the Baptist in every pulpit, and not a man in soft raiment and with soft speech. It is not a reed shaken by the wind, but a backbone like a handspike.

Most of our people are afraid to exercise discipline in the churches for fear of tearing the church to pieces. But most of the churches would be far better off if they could lose ten per cent of their members. Swearing and stealing and lying and adultery bring no efforts at discipline: It would be well for those who assume the prerogative of bringing all measures before the church to try their hands on some of these.

Now the mission work is dependent on the same moral conditions as a revival in your church. Both are for the purpose of saving men. Both wait upon cleanness in the life of those on whom the responsibility rests. All our fine scripture expositions, our improved methods in all work of Sunday Schools, B. Y. P. U.'s and W. M. U.'s will get us nowhere if sin holds sway in the lives of the people. If God cannot look upon sin, surely he cannot work hand in hand with those who hold to sin.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he who hath called you is holy, so be ye holy in all manner of conversation". 1 Pet. 1:15.

#### "HOW FAR FROM HOME?"

By Rev. Warren L. Steeves, D.D., Waterloo, Iowa

The great naturalist, John Burrows, could make poetry out of any stream that glided through the meadow or rushed from the mountainside. He transformed the earthly pathways of life into great broad avenues of thought. It seems strange to us as we have read his books that he knew so little of God who created the flowers and birds and made the world for their playhouses.

Still more dreadful does it appear that this man of humble birth who had risen to a great position of prominence could make light as he did of the old fashioned Baptist family from whom he sprang back in the Catskill hills. He departed a long ways from home and yet it was his desire toward the end of his life to die at home. He did die on the train, returning from California to New York and as the train bounded on toward its destination, frequently asked, "How far are we from home, how far?"

Those who loved the great writer's stories and found themselves more at home in this world because of them and yet who recognized the Divine hand in it all with the personal Christ over all, have often longed to know why the great man could not find the personal Christ in the midst of the passing world. "Is he still far away from Home?" We long to believe that in the last few moments of his earthly life when he was rushing toward his earthly home, his spirit caught a glimpse of the heavenly but we cannot tell.



## STUDIES IN REVELATION

(By L. D. Posey, Itta Bena, Miss.)

Please read the chapter under consideration before reading these notes.

## Chapter Eight—Introduction

With chapter eight, we take up the advance movement where we left off at the close of chapter six. With the close of that chapter we saw what followed the opening of the sixth seal. Mighty physical disturbances took place among what we call the heavenly bodies as well as a terrible earthquake that shook the very foundations of the world.

In chapter seven we saw the destroying agencies held back until 144,000 Jews were sealed. Then we had the vision of the blood-washed multitudes that come up out of these great tribulations. We are to understand that this multitude includes all that will be saved during the entire period of God's judgments on the world that lead up to his final stroke when the beast shall be cast into the lake of fire, and all his army destroyed by Christ.

## Chapter Eight Studied

As stated in a previous study, the seventh seal is composed of the seven trumpets. With this chapter we begin to study them. But before doing so, there are some other things that demand our attention, in part by way of review, and in part for further explanation.

Bear in mind we are studying judgment scenes, and that Jesus is the only one worthy to open the seals and take possession of that which was lost by sin. We also need to remember that all through the New Testament runs the teaching that he is to be the judge before whom individuals and nations are to be judged. Read Mat. 25:14-46; Acts 17:30-31, in particular.

When the seventh seal was opened, as we find recorded in the first verse of the chapter before us, there was silence in heaven for about one-half hour. Many explanations of this half hour have been given, most of which are too silly to repeat, even if space would permit. One safe rule here, and always in the Bible is, that whenever any interpretation other than the plain, simple, literal meaning of the words used by the Holy Spirit in making the record is intended, then there will be found either in the text or context something that will show how the language is to be taken. Sometimes the "nature of the case" shows that figures of speech are used. There is no such explanation in the case before us, so "about the space of half an hour," means that and nothing more. But why that silence? The last seal had been opened. Mighty events were expected to follow; hence, the prolonged silence. All of us have experienced silences lasting from a half minute to possibly two minutes, with our interest at highest tension, waiting for the next sentence to be uttered or event to occur. Judgments had been poured out, mighty convulsions had followed. The last seal had now been opened, and great things were to be expected.

At the end of this protracted silence, the seven angels before God were given trumpets, which implied that they were to be sounded. But before they did so, "another angel came and stood before the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints (Christians) upon the golden altar which was before the throne. And the smoke of this incense which came up with the prayers of the saints, ascended up before God out of the angel's hand" Verses 3-4. Who was this angel? Evidently, Jesus. Why do I say so? Because angels are "ministering spirits." Here Jesus was acting in a "ministering" capacity; hence, he is called an angel. Not only so, but he is our great High Priest, and as such the only one capacitated to present our prayers before God's throne. The high priest who burned incense on the altar in the tabernacle, and then in the temple under the old dispensation, and then offered up prayers in behalf of the people, was a type of Christ, who with his blood, so to speak, as the incense, makes our prayers effective before God. Furthermore, he is the only one authorized to pour out judgments on an unbelieving world. He took the same censer, filled it with fire from the

same "altar and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake," all of which constitute judgments.

When Jesus was here, he taught his disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." Matt. 6:10. Christians have been praying that prayer through all these years. Not one prayer has been lost. In this scene Jesus is making them effective and their answer will soon be realized.

The first angel sounded his trumpet, and hail and fire mingled with blood were cast upon the earth, and one-third of the trees and the green grass was burned; and according to the most trustworthy manuscripts, one-third of the earth was greatly scorched. Nothing is said of the deaths that followed as a result of this judgment, but this is an instance where the "nature of the case" shows us that deaths would naturally follow such terrible judgments.

This judgment is very much like that sent upon Egypt before the Jews were delivered from bondage. In this case there was blood with the fire and hail. Of course, the Modernists will laugh at the idea of blood being mixed with fire and hail. But blood-red rains and snow are not unknown even in modern times. On the 17th of August, 1819, Capt. Ross saw the mountains about Baffin's Bay covered for eight miles with blood-red snow several feet deep. Rain, blood-red, has been reported in various places, and on too large a scale to have been a hoax. God speaking through Joel in regard to the closing days of this age said, "I will show wonders in heaven above, and signs in the earth beneath, blood and fire." Joel 2:30. What God has promised he will perform.

"And the second angel sounded and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea and had life, died; and the third part of the ships were destroyed." Verses 8-9. In the eighth verse we have the expression, "as it were," which simply means "by comparison." This burning object cast into the sea, was not a mountain, but so large, "by comparison" it looked like a mountain. We find a similar expression in the tenth verse with regard to the burning star that fell from heaven when the third angel sounded, and which effected a third part of the rivers and fountains of water. This star is named from its poisonous effects upon water. The technical name of "wormwood" is "absinth." "It is a bitter, intoxicating and poisonous herb. Used freely it produces convulsions, paralysis and death." This "meteor," "comet" or "shooting star," as we would call it, will bring terrible suffering and death. But why so much blood connected with all these judgments? Because the enemies of righteousness are shedding so much blood at that time, God is giving them blood to drink. For prophecies pertaining to these judgments, read Isaiah 2:16; Hosea 4:1-3; Zephaniah 1:3; Joel 2:30.

When the fourth angel sounded his trumpet a third part of the sun, a third part of the moon and a third part of the stars were darkened, "and the day shone not for a third part of it." "And I beheld and heard an angel flying through the midst of heaven saying with a loud voice, Woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Verse 13.

You say, "These things are alarming; they must not be true." Indeed they are alarming, but only to those who have refused to avail themselves of the knowledge their Bibles would have furnished them; and who, instead of being ready and waiting for Christ, and translated at his rapture, have listened to and believed a lot of "spiritualizing" interpretations of the Bible, and who have been led to believe that the kingdom of heaven is already on earth, and that by virtue of the gospel we will have a thousand years of righteousness all over the world before Jesus comes. Those who live up to their privileges as Christians will be in heaven out of reach of all these alarming judgments. Reader, don't you think you better begin to study your Bible?

## A CHINESE COLPORTER'S EXPERIENCES WITH RED RUSSIANS AND WHITE CHRISTIANS

It may not be generally known that there are more white people in the city of Harbin than in Shanghai or any other city in the Far East, but many of the Russians who now live in Harbin are not "Whites", but are "Reds". The former term is applied to Russians who are in sympathy with the old Russian regime, the word "Red" being applied to those who subscribe to the tenets of the present (Soviet) communistic government which is now in control of Russia. The total Russian population of Harbin numbers around a hundred thousand. There are nearly that many more at various stations along the Chinese Eastern Railway. The Chinese population of Harbin is 300,000.

The White Russians are largely Greek (Orthodox)—Catholics. They have as a rule shown sympathy with mission work as we missionaries here have sought to carry it on among the Chinese of North Manchuria. Since the Sino-Russian conflict, on account of our assistance to Russian refugees in Harbin and along the Railway, a greater appreciation of the missionary and his work has been shown by these people. Some Greek Catholic priests are, however, arrogant toward anything that is Protestant and one would believe that they would rather the Chinese have no gospel at all than see them receive it from Protestants, though they themselves have never done anything toward giving their Chinese neighbors the Word of God.

The Red communists of Russia, many of whom have been brought into Harbin and other parts of Manchuria since the Reds have taken over part management of the Chinese Eastern Railway, are decidedly hostile toward Christianity, if they are real communists, for these are opposed to all religion, and especially are they opposed to Christianity. One prefers to believe that most of them are religious at heart, and we constantly see evidences of this, for not a few express appreciation of what we are doing in giving the gospel to the Chinese. Some carry Chinese tracts to their Chinese friends, while others accept gladly Russian tracts and booklets to read themselves or pass on to others.

Recently, however, one of the colporters who works under our direction and is employed by the British and Foreign Bible Society, had an experience at the Harbin railway station which will prove of interest to some. "Formerly we have had no trouble taking scriptures on the train with our baggage," he explained, "but the coming of the communists has been evident in the attitude some conductors hold toward the Chinese people as a whole. We do not see the same kind consideration for Chinese on the trains as was extended by the White Russians, for these communists are proud and arrogant," was the observation of this worker.

The Chinese, and all passengers for that matter, have always been allowed to take large parcels on the third-class coaches with them, but this is not allowed generally now. Yet on this particular occasion others were getting on with baggage of fair proportions until this particular Soviet conductor discovered that the baggage of the colporter contained Bible portions. He then pushed the colporter, and Chinese pastor who was with him, back away from the car and refused to let them on the train. He became violent and said a good many things in Russian which this colporter and pastor did not understand but which they believed were not "good talk." Along with them was a Chinese Christian carpenter who was carrying a large box of tools and other things. He took the part of the pastor and colporter, though the conductor tried to help him on the train. The Red Russian conductor explained to him, the carpenter, in Russian that his things were "her-ru-shao", all right, but those belonging to the other two passengers were, in Chinese, "bu-hao," bad. The carpenter, however, disagreed with the Red conductor and was about to go after him with his fists when the other two men had to take the part of the conductor, to keep him from getting a whipping



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a whipping

from the young carpenter who refused to accept the overtures of the communist conductor, preferring to stand with his Chinese Christian friends. It turned out that their baggage was not beyond weight, but the conductor still refused them admission on this coach. Later a Chinese railway police took their part and put them on another car.

At the railway station Hengtahetzi, on the Eastern line of the Railway, this same colporter had later quite a different experience in the hands of the Russian Baptist-pastor there. He arrived in that mountain town at 4:00 o'clock on a cold winter morning. As there was no Chinese church there, he went to a Chinese inn, but they would not accept him because he had no one to identify him. Robbers all about the place made the inn-keeper cautious, but the colporter was likewise in danger on the streets at that hour. He noticed, however, just across the street a sign in Chinese and Russian of the Russian Baptist Church. He was taken in upon showing the pastor a Bible and the missionary's card, for the pastor and his family lived at the church. Hot tea was made and he was given other comforts. There was difficulty in being understood, so the Chinese postmaster, another Christian, was called to the house to act as interpreter. "We had not been able to understand each other's language," the colporter said, "but there was nevertheless a mutual understanding. One could see the light of Christ in the face of that pastor, his wife and children. It was like stepping into heaven. Before we had exchanged more intelligible formalities the pastor's daughter came in with delicious refreshments sufficient for us all."

When the postmaster had to leave to make up his mail the colporter communicated with the Russian pastor and his family by the use of Bible verses, which each was able to find in the Bible of his own language. The Russian pastor then brought out letters and cards he had received from the missionary in Harbin, explained to the colporter that he had been looking for him and showed him the cases of gospel portions which had been sent for him to sell at Hengtahetzi and other places further east along the railway. In the meantime a hot breakfast had been prepared. At the breakfast table the Russian pastor told of good fellowship he and other Russian Christians had enjoyed with the Chinese Christian postmaster, and how they had found pleasure in distributing to the Chinese merchants and others tracts which the missionary had sent out for distribution. "One could see," the colporter explained, that great love and fellowship existed between these two Chinese and Russian brothers in Christ." He was impressed likewise with the cordial spirit and mutual love and helpfulness evident between the Russian pastor and the members of his flock, for the pastor led the colporter around to the homes of the members, there introducing him to them.

At the evening prayer meeting of that day he heard the excellent singing of the Russian Christians, such as the Russians can give. There was prayer for the Chinese colporter and his work as well as for progress of the gospel among the Russian people. "Though I could not understand much that was said in the prayers, the spirit of them all was easily discerned and I could join in with the universal "Amen"! he said.

During the day the Russian pastor went with the colporter to the Chinese business houses and homes to sell gospels, and introduced him to the few Chinese Christians in the village. They found a Mr. Chang, a graduate of Peking University. This young man had helped in the affairs of the churches in Hengtahetzi for the Chinese soldiers and gives free treatment to all who are poor and needy whether Chinese or Russian. He led the colporter to see many of his friends and introduced him to the officials and other prominent people of the place. Many people were seen during the day and numbers of scriptures sold.

On the following day the colporter went to the main Chinese village, a half a mile away, there to sell scriptures. Outsiders were not supposed to go there for fear of bandits in the mountains

nearby. Friends warned him that it was very dangerous. During the early morning of the day the writer was there a year before two merchants had been kidnapped and carried off into the mountains. Soldiers surrounded us as we preached on the streets and later persuaded us to leave the place. Conditions are no better there now, so we do not wonder that friends urged the colporter to stay away; that if taken he would be killed unless he could supply a good sum of money for ransom. He felt that since he had sold scriptures in the Russian part of town. So at the suggestion of the Russian pastor he put on old clothes and went there. On his way he was told of two strangers who had gone there the day before and were carried away bound into the mountains. The Lord gave him assurance of protection. He reported to the police and then proceeded to sell scriptures throughout the town. He was well received, and before the day was ended had sold out all he took with him there. Two more days were required to supply all who would buy, but there were no difficulties. Many people prized the books as precious, others began to read immediately, while some asked why they had not been brought sooner. Still others, who knew there was a Russian evangelist and a Russian church in the other part of town wanted to know why an evangelist could not be sent among them to preach the gospel to them and organize a church.

During the last days there the Russian pastor led the colporter to the railway workshops, where he was well acquainted, and where a number of scriptures were sold to the Chinese workmen, who showed much appreciation. In the daytime scriptures were sold and at night the Bible was studied with the Christians. It was then decided to open evangelistic services at the Russian church for the Chinese. Official permission was secured, hand bills were printed and distributed and posters put up but martial law was immediately proclaimed on account of the Sino-Russian conflict and no meetings could be allowed. But the Russian pastor went with the colporter to all the Chinese shops, stores, and homes where they had been well received and there they preached the Lord.

Three weeks were spent at that place. The colporter claims that nearly every person in the town, Chinese and Russian, had a chance to receive the gospel, for many Russian, as well as Chinese, tracts were distributed in addition to the many scriptures sold.

—Chas. A. Leonard.

—BR—  
INCUNABULA

This term is applied by bibliographers to all books printed prior to A.D. 1500. The word means cradle books, books printed in the infancy of the printing art. There are two classes of these books, the xylographic and the typographic. Those in the former class are printed from wooden blocks, hence the designation, xylographic. Those printed from separate, movable type made of metal are designated, typographic.

The honor of inventing movable type goes to Johann Gutenberg, a German printer and publisher of the fifteenth century, nearly a half century before Columbus discovered America, and nearly four centuries ago. The first Bibles ever printed from movable type are called Gutenberg Bibles because Gutenberg printed them from his movable type. These Bibles are very rare and valuable. There are said to be only forty-four copies extant. Forty-one of these are printed on paper and three on vellum. Of these three in vellum binding one is in three volumes. One of these is in the Bibliotheque Nationale at Paris; another is in the British Museum at London; and a third is in the Congressional Library at Washington.

The one at Washington is considered the best of all because it is believed to be the first book ever printed from movable type, because it is printed in three volumes, and because of its splendid state of preservation. It is said that five years were required for printing it. It is printed in Latin, in double columns. It was first sold by Gutenberg's partner, Johann Faust, to

the Benedictine monks at Paris for \$25.00, and it has been very carefully guarded by them ever since.

In 1926 Otto Vollbehr of Berlin persuaded the Benedictine monks of the St. Blasius Monastery, near Klagenfurth, Austria, to which place the Bible was carried from Paris, to protect it from Napoleon's troops, to sell their precious Bible. As they were in great need of funds to restore their Monastery there, they consented to sell it, and received for it the sum of \$305,000.00. Vollbehr never moved it from Klagenfurth until its trip to Washington. It is said that he sold this Bible to our Government for much less than one-half of what he gave for it because he was forced by financial pressure to sell the incunabula, and was unwilling to break the collection by taking the Bible out of the Incunabula. It required Vollbehr thirty years of arduous labor to collect the incunabula. It consists of 3,000 volumes, treating almost every subject then known to the world.

This collection was valued variously at from \$3,000,000.00 to \$5,000,000.00, but through the untiring labors of Representative Ross A. Collins of Mississippi, who negotiated the deal, the entire collection, including the three-volume Bible, was purchased for \$1,500,000.00, or very much less than one-half of its real value.

The third sale of this Bible was made to our Government recently for the sum of \$123,000.00. It will perhaps never be sold again. Though it is older than the United States, it is remarkably well preserved.

—T. J. Bailey.

—BR—

HEART OF THE SERMON  
Samuel Judson Porter, Pastor  
First Baptist Church, Washington, D. C.  
—O—  
THE RADIANT TREE

"There was a bright and happy tree;  
The wind with music laced its boughs,  
Thither across the houseless sea  
Came singing birds to house.

Men grudged the tree its happy eves,  
Its happy dawns of eager sound;  
So all that crown and tower of leaves  
They levelled with the ground.

They made an upright of the stem,  
A crosspiece of a bough they made:  
No shadow of their deed on them  
The fallen branches laid.

But blithely, since the year was young  
When they a fitting hill did find,  
There on the happy tree they hung  
The Saviour of mankind."

There were many men in Palestine in the time of Pontius Pilate, but one was mightier than all the others because he was unselfish and unafraid; because, too, he knew how to lay down his life for others and how to take it again. That he might be exalted and given a name above every name, he "stripped himself of his glory and took upon him the form of a slave"; and now he let men strip off his garments, scourge him with whips, and lead him forth to die. His hands, gentler than the zephyr-kissed leaves of the tree, his feet, more beautiful than its starry flowers, were stabbed through with the iron, which further cut its way into the fibre of the tree. Then he, "the greatest, the noblest, the truest of his race"—then he and the tree were lifted up together on a hill which became "the pivot upon which the destiny of humanity swings." As Marguerite Wilkinson says, "They were glorified together, having died that they might live. The Son of Man became the Saviour. The Cross became the Radiant Tree. It shines forever with the luster of his love, for when the agony was over and men separated the dead body of the Lord of life from the body of the dead wood, he and the Cross became inseparable in human feeling and thought, and the Tree began to grow again!"



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
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Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
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Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## BAPTIST WOMAN'S MISSIONARY UNION CONVENTION—APRIL 7 - 9, JACKSON, MISSISSIPPI

### "MARCH WEEK OF PRAYER FOR HOME MISSIONS"

There is going out from the W. M. U. office this week the Literature for the March Week of Prayer for Home Missions. Since March 1895 it has been the happy privilege of W. M. U. to observe this special week in the interest of this department of Southern Baptist work. However, through all these years, we have seldom ever had more intensely interesting programs. If the Presidents of Societies, and the leaders of Auxiliaries will begin now to prepare for the observance of these days—March 2-6, and will follow prayerfully the Cycle of the week's program, we believe there will come to each one a new desire, and a new purpose, to build more intensely, "over against their own Wall". "Home Mission Trails" comes from the charming, virile pen of Mrs. Una Roberts Lawrence, inspired by her personal observations on the field, and her direct knowledge of the great need of work to be done and the overwhelming handicap of financial stress of our Home Board.

In his personal appeal to W. M. U. Dr. J. B. Lawrence, Secretary of Home Missions, pours out his heart in these words: "Liberal giving is an absolute necessity this year. We have come to the time when the tides of giving must cease to ebb and begin to flow or else our various Home Mission enterprises will be left like forgotten barks stranded upon bleak sands of a barren shore."—"Missionary after missionary has been dropped, but no further cuts can be made without slashing the heart out, and yet the receipts from the Co-operative Program continue to dwindle". "In this hour of dire need, our women are our hope. I say it deliberately—the life of our Home Mission work is now in the hands of the W. M. U. of the South. We turn to the March Week of Prayer offering for our salvation".

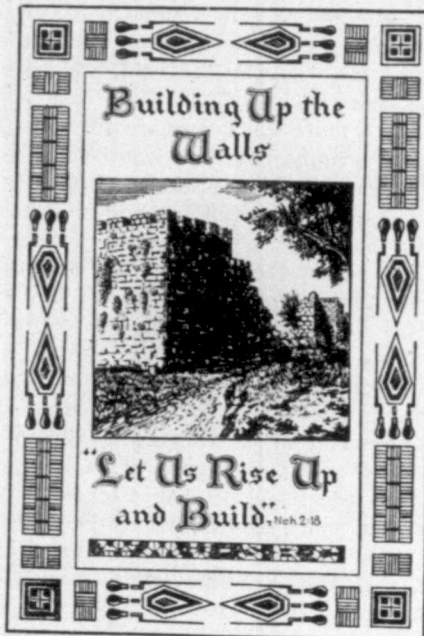
I am sure many will recall, that back in 1925, we called this special week in March the week of SELF DENIAL for Home Missions. Would it not be a courageous, daring thing this year, to resolve that we will come back to the old name in truth and in spirit, with a full realization of the meaning of SELF DENIAL through our gifts? \$5,000 is the amount asked of Mississippi women. Shall we measure our real SELF DENIAL in terms of this amount?

Again Dr. Lawrence says, "I speak the literal truth when I tell you that the salvation of our Home Mission work is in the hands of the W. M. U. of the South. Pray as you have never prayed before and give as you have never given before. I am trusting the Home Mission cause in your hands. I have never known our women to fail in any righteous undertaking. They are truly loyal and unselfishly devoted to Mission work."

Back in the centuries long gone Christ also trusted a sacred cause in our hands—that of "witnessing" for Him. In this day of stress and want, in this hour of tragic necessity surely we will once more turn to a WEEK OF SELF DENIAL, that through a Week of Prayer for Home Missions, we will contribute to building up the walls in the Homeland.

Baptist Woman's Missionary Union Convention—April 7-9 at Jackson, Mississippi

Are you thinking in terms of these dates? Mark them on your Calendar and whenever possible let every W. M. U. leader and every society



keep constantly in mind this Annual State Meeting. In these two months may there be much definite prayer for the presence and manifest guidance of the Holy Spirit in every plan and all deliberations. The Program Committee is planning thoughtfully and prayerfully for every feature of our work.

Your leaders need the encouragement and inspiration of your helpful presence. Remember the solicitous words of Jonathan to David "Thou shalt be missed because thy seat will be empty".

We have some interesting communications from Business Women's Circles over the State this week. I am sure many of you will find encouragement enough to want to organize.

Next week we will feature some helpful suggestions that came to us from the various leaders who attended our recent District conferences.

The Business Women's Circle, Greenwood, Miss. The Baptist Business and Professional Women of Greenwood organized in 1925 as a Business Women's Circle. This organization follows the policy of the Woman's Missionary Society in having officers, Bible Study, Royal Service, Mission Study programs and personal service activities under the direction of a personal service chairman.

Every year since we organized we have been able to give to state, home and foreign missions, Mrs. Rowe's salary, Orphanage and Hospital, besides our local work.

The Circle has from twenty-five to thirty members each year. The meetings are held in the church parlors every Monday evening at 6:15. The ladies of the Woman's Missionary Society serve supper at the cost of twenty-five cents to each member.

Our associations with each other are enjoyable and our work for the cause of Christ most encouraging.

—Reporter.

Brookhaven, Mississippi.

The Business Women's Circle of our W. M. S. was organized about four years ago. Since its organization the Circle has been a vital part of our Society. At present there are about thirty

young ladies who are active members. There are various occupations represented as our members are: Salesladies, secretaries, bookkeepers, teachers, buyers for stores, bank clerks, dressmakers. We also have as members the assistant postmistress, a deputy chancery clerk, and a deputy sheriff. Our organization is the same as that of any other Circle, as we have a leader, vice-leader, secretary, treasurer, and the various necessary chairmen. We meet every Monday evening for one hour. We make it a point to begin on time. In our meetings we follow the regular W. M. S. outline in our personal service and mission study. Most of our members are tithers, so we have creditable offerings from our tithes and free will offerings. Three or four times a year the W. M. S. holds a night meeting so that we can attend.

In our meetings we have stressed the social side. During the spring, summer and fall we have outdoor meetings or "camp suppers" frequently. We also meet at the different homes. Through the winter it is more convenient to meet at the church. Often we bring sandwiches and make tea in the church kitchen and have informal lunches. We have "regular" parties at Hallowe'en and Valentine's. At Thanksgiving we always help with the orphans' box, and at Christmas we adopt some needy families in our community. On Mother's Day we remember the mothers of our church who have grown old in service, sending them some reminder of our Circle's love.

The fellowship and spirit of our meetings are such that at our Thanksgiving meeting more than one member mentioned it in her testimony. We enjoy our meetings so much that we feel the business women who are not members of a B. W. C. are missing a blessing and lots of fun besides.

The Business Women's Circle of the First Baptist Church, of Laurel, Mississippi, meets each Thursday evening at 6:15 o'clock, at the church. Supper is served by the members. The first Thursday is devoted to Mission Study; second to Program; third to Bible Study; fourth to Business; and fifth to Social. There are thirty members, each taking an active part in, not only the work of the Circle, but in other phases of the church work as well.

A brief report of the year's work follows:  
We gave \$11.51 to Home Missions.  
We gave \$10.00 to State Missions.  
We gave \$25.00 to Gates Memorial Fund.  
Turned in \$60.00 to W. M. U.

Spent \$8.57 in helping the needy and shut-in friends.

Bought two complete outfits of clothes for a boy attending one of the public schools of Laurel. Sent twelve tray covers to the Baptist Hospital in Jackson, Mississippi.

Rendered two programs to W. M. U.

Rendered one program to Sunday School Training Course.

We wish to extend greetings to all other Business Women's Circles of the state, and hope that they get as much pleasure and profit from their Circles as we do from ours.

Mrs. Byrd T. Young,  
Chairman Business Women's Circle,  
Laurel, Mississippi.



## The Baptist Record

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Was He There?

The recent Sunday School lesson on "The Temptation of Jesus" has been discussed more, perhaps than any recent lesson, and some of the arguments presented have been of the silly and materialistic sort, more so than on any other so far as I have heard. In these discussions the truthfulness of the Bible has been called into question. So we may as well ask, are we to take the Bible as it reads or shall we take it as we think it ought to read? If the latter course is to be pursued, who is to judge as to how it ought to read? Then we will have as many Bible teachings on as many subjects as there are individuals.

One of the statements arising out of the subject mentioned was that the devil was not really present at the temptation, but that Jesus just imagined these things. In other words Jesus went off to himself and got to ruminating about things and the thought came to Him relative to making bread out of the stone, going up on the mountain and viewing the kingdoms, and about the trip to the pinnacle of the temple and jumping off. Such a silly idea makes void the whole teaching of the temptation and also other like subjects. Jesus just talked to himself and defended Himself against an imaginary devil. In other words He set up straw men and knocked them down one after another. Such a doctrine takes the personality of the devil away and makes it possible for the devil to be where he is not.

Another theory advanced is that Jesus did not go in person to the mountain top and up on the pinnacle, but merely went in his mind. There might be some sense in an idea like this if the Bible did not say plainly, "And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time" and "and he brought Him to Jerusalem, and set Him on a pinnacle of the temple." It does not say that Jesus imagined that the devil did these things, but that he did these

things. The Bible is clear that Jesus was there in person, that the devil was there in person and that Jesus was on the mountain and on the pinnacle in person. If the Bible does not mean what it says, what then does it mean?

Some claim that Jesus did not fast forty days, that man could not live that long without food. Common men have lived that long and longer without food—Dr. Tanner, for instance—and I have known people with typhoid fever go longer than forty days; and besides, while Jesus was a man, He was also God. He could go for years without food if necessary. Too many of us have such a shabby opinion of the God we serve, as if anything is impossible with Him; and Jesus was God. These are materialistic views of Jesus, taking all the miraculous out of His life. It is dangerous and false, and places a shadow of doubt on the whole word of God.

The only safe course for any one to take is to believe the Bible just as it is written. What we cannot figure out by human reason and our own puny mind, take it as true any way and so teach it or let it alone. The Bible is all true, and true as written; or, if not, what part is true and what part is mere figures? I grant that there is figurative language in the Bible, but where that is true it is clearly indicated in the text, which is not the case in the account of the temptation. If any of God's word is literally true, and all of it is, the temptation account is literally true. If that is not true then we are uncertain as to the truthfulness of any of it.

For myself I take the Bible just as the Lord has given it to us. Much of it is beyond my comprehension, but I know it is true for God is its author and we have a mighty God. So I stand ready to defend the personal experience of the devil in the wilderness and the personal presence of Christ on the mountain top and on the pinnacle of the temple. Anything less than that is a denial of the plain word of God.

—O—

### Notes and Comments

Perhaps Jesus imagined that he went to the cross and suffered and died there for sinners. That is the doctrine of the Christian Scientist cult. If the Bible is not to be taken literally that is as likely to be true as any other part of the teachings of that Book.

—O—

If we take the supernatural out of the Bible and out of the life of Christ, as many modernists of today are trying to do, we had as well do away with the Bible and get some modern brother to write us a new one. The old Bible is good enough for me.

—O—

Bro. J. E. Byrd and his corps of S. S. workers are with Pastor J. M. Metts and his good workers this week in a Bible Institute. He will be at Coffeeville the last week in February.

—O—

Rev. A. B. Hill was reared at Water Valley. He finished at Mississippi College and at the Southern Baptist Seminary, so we are glad to notice that he has secured work in California. He is a good man and we would like to have him in

our state, but that state needs some good men, no doubt.

—O—

Glad to notice that Amory Church wants to have the N. E. Pastors' Conference in March since neither Tupelo nor Ecru can have theirs. We wait further announcement on this.

—O—

Some good Baptists are afraid to pledge to the work of the kingdom since times are so hard and prospects bad for the immediate future. That is a mighty good course to follow to make times worse. In fact, times are hard now because we have not contributed as liberally as we should have done when times were good. God has been collecting from the "robbers". And His toll has been heavy. Many who were fairly honest with their Lord suffered also, but that is always true that the innocent must suffer with the guilty; but He makes it up some other way as it pleases Him, and they are richer. The best way in the world to bring back good times is for God's people to trust Him, go right on promising to His cause and doing His work, going forward in the faith believing that what we undertake for Him He will help us to carry out—and He will. If we will do this, normal times will soon return and we will be better for the depression; but if we withhold and forsake the Lord's house and work, the worst is yet to come. When things are fine and we can see the way clear, faith is not needed to go forward; but it is when we cannot see the way and cannot tell how we are going to do the tasks and still we go forward and stand by the work, that is walking by faith. And a walk by faith has never been a stumble, but many a walk by sight has failed. Now is the time to prove our faith by our works. Have we any faith?

—BR—

### A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Miss Carrie Gorman, Student)

On the assignment at "Rachel Sims Mission" we meet every Tuesday and Friday afternoons for the purpose of teaching sewing, manual training and many other helpful things to these under-privileged children of the Irish Channel. Along with these teachings we also teach religious songs, Scripture verses, and Bible stories. Through these teachings we are able to reach the homes of many different religions and those of no religion at all.

At Christmas time we had a program presented by the children who attend week day classes and those who attend Sunday School. The house was packed with not even standing room left. As we looked into the happy faces of those children many of them dirty and clothes ragged, we remembered that so many of them would have no other Christmas but these small remembrances that we were giving them, and especially as we noticed a small brother and sister clinging so close together who because of the lack of room were placed in a chair in the front of the room. The boy maybe five and the girl much younger. They were dressed in dirty coveralls and dirty little sweaters not nearly

## PATENTS

Time counts in applying for patents. Don't risk delay in protecting your ideas. Send sketch or model for instructions or write for FREE book, "How to Obtain a Patent" and "Record of Invention" form. No charge for information on how to proceed. Communications strictly confidential. Prompt, careful, efficient service. Clarence A. O'Brien, Registered Patent Attorney, 313-C, Security Savings and Comm'l Bank Building (directly across street from Patent Office) Washington, D. C.

warm enough to keep out the cold.

Because of our financial condition we were unable to invite all the children of the community and because of the conditions under which we work the windows, doors and gates had to be locked in order to carry out our program. There were dozens of children hanging about our steps wanting to come in, many of them who would receive punishment when they returned home for coming so near our mission. As the program proceeded and we saw the many little eager faces pressed against the window panes we could stand it no longer, so we opened our windows that they might hear too. We are hoping that through this little program many homes will be blessed.

—BR—

### THE OUTSTANDING POSITION OF CONVERSE COLLEGE

During the period following the Civil War when the South was absorbed in its historic struggle to rebuild broken fortunes and shattered social institutions, the dire pressure of wants resulted in pitifully inadequate educational facilities. Young women who could afford the advantages of a college education felt that they must go North to get what they could not find in their own section. Today, however, certain southern colleges for women are offering the finest facilities to be found anywhere, plus the priceless advantage of our traditional southern culture.

Among women's colleges, one of the most highly standardized is Converse College at Spartanburg, S. C., founded twenty-five years after the surrender at Appomattox by a group of distinguished and courageous Southerners.

The following facts indicate the high standing of Converse College: In 1912, Converse was granted membership in the Association of Colleges of the Southern States. In 1910 and again in 1920, the General Education Board expressed its high regard for this institution by making generous donations. In 1920, the Carnegie Foundation for the Advancement of Teaching placed Converse among its associated members. In 1921, the American Association of University women admitted Converse to membership. In 1925, the Association of American Universities placed Converse upon its accredited list, thus conferring the highest academic distinction. In 1928, the National Association of Schools of Music was organized and the Converse College School of Music was made an institutional member.

Parents interested in knowing more of the advantages which this college of unquestioned leadership offers their daughters, may secure full information from President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR FEBRUARY 8, 1931

(Prepared by L. D. Posey  
Itta Bena, Mississippi.)

Subject: Jesus, the World's Great Teacher.

Golden Text: And as ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Please read all the sixth chapter of Luke, and the first two verses of the fifth chapter of Matthew before reading these notes.

#### Introduction

The chapter in Luke's gospel from which this lesson is taken covers the events of more than one day. The subject before us justifies that course. In fact that is the only correct way to deal with the subject as it is worded. However, the culmination of the teachings under consideration, seems to have been about four or six weeks later than the lesson studied last Sunday. According to the best writers, it was in the Summer of 28 A.D., and at the foot of the mountain on which Jesus had delivered his sermon which Matthew records at such great length. I am aware of the fact this is not just like we have always been taught; but a careful reading and comparison of Luke 6:12-19 with Mat. 5:1-2, seems to show conclusively the difference I have just indicated. If the time and place are identical, then it is hard to harmonize the accounts given by the two writers. While if Matthew's account was addressed, as stated in 5:1-2 to the disciples of Jesus, and up on the mountain, and Luke's account 6:20-49 is a summary made to a mixed multitude at the foot of the mountain as Luke 6:12-19 seems to indicate, of the sermon Jesus had just delivered to his disciples, then there is no possible chance for discrepancy. But we are just like the Jews were in regard to Jesus. Because he did not come as they had been taught that he would, and because he did not gather about him a conquering army and liberate them from the Roman government, they crucified him as a blasphemer. Recent publications in The Baptist Record show that some people are just as far wrong in their interpretations of the New Testament prophecy as the Jews were in that of the Old Testament. The only reason for it is they have always been taught it that way.

#### The Lesson Studied

If we are to study the teachings of "Jesus the World's Great Teacher," as we find them set forth in this chapter of Luke's gospel, then we must include what he taught about the sabbath. The incident recorded in the first five verses is at least one week earlier than the incident of verses 6-11, but both deal with the question of sabbath observance. In the first instance he justified David and his followers for eating the sacred bread; in the second instance he himself healed a man's withered hand on the sabbath day. Both were contrary to accepted teachings about sacred things and sabbath observance. But the question of the average person is, "On

what grounds was the decision of Jesus rendered?" First, on the ground that the need of suffering humanity is superior to ceremonial law. It was more important that David and his men have food to sustain them than that a ceremonial law be observed. It was more important also that a man's hand and arm be healed so that he could earn a support for himself and family, if he had one, than that the Pharisaical teachings about the sabbath be observed. The second ground for the decision rendered was that Jesus is Lord of the sabbath. Stated differently: The sabbath is for man's good and God's glory. Whatever relieves physical pain, and whatever makes for the glory of God are permissible on the sabbath. Under this teaching of Jesus, all business for gain or worldly pleasure, and all forms of conduct by persons or corporations for such purposes would be barred. No time since Christ was here, has there been more universal desecration of the Lord's day than now. One of the main sins that caused the Jews to be carried into Babylonian captivity was their failure to observe the sabbath. I wonder how much longer God will permit the people of this nation to go unpunished?

In the summary of the teachings of Jesus as uttered on this occasion and recorded by Luke, blessings are pronounced upon the poor, the hungry, those that weep, and those that are hated for the Son of God's sake. The larger account found in Mat. 5:3-12 helps to make this plain. The point implied by the teachings of Jesus as selected under the subject for study this date, is that much of what he taught was contrary to much taught by the scribes and Pharisees. They taught that poverty was an indication that God's curse was upon such persons. Jesus was dealing with the poor in spirit, —those who were not self-righteous, and deplored their wickedness,—these he said were blessed. Of course mere poverty in worldly goods has no power to procure salvation. But he did teach that those who are persecuted for righteousness' sake shall be rewarded in heaven. But a person must be really righteous before he comes in that class. The Pharisees had praised the rich, but Jesus pronounced a woe upon them.

Another phase of the teachings of Jesus different from the teachers for the Jews at that time, was that they were to do good to their enemies and pray for those who hated them. Also to do their deeds of kindness without expectation of reward. The wicked would do deeds of mercy when there was expectation of reward for it.

#### The Golden Rule

The sum total of all teachings of all the world and for all ages, so far as this life is concerned, is brought together in the Golden Rule as enunciated by Jesus. Nothing comparable to it ever came from tongue or pen of man. If applied universally by the human family, it would right every wrong that arises between individuals and nations. But contrary

to the opinion of most people, that rule does not extend beyond the grave. There are two reasons for it: First, the observance of the Golden Rule does not produce regeneration; it was not given for that purpose. Second, human nature is so depraved and selfish, and the standard of the Golden Rule so high, that only those already regenerated by the work of the Holy Spirit through faith in Christ, can even approximate its observance. So, with this as many of the other teachings of the Bible, the Devil has taken it and perverted its meaning, and now making many people believe they are complying with its teachings and will thereby be saved. That would be salvation by works and not by grace as taught in the Bible.

—BR—

#### ANTIOCH, WARREN COUNTY

—O—

Surely the Lord blesses a people who are willing to work and sacrifice for His Cause even if times are depressing! In Warren county, Mississippi, Antioch Baptist Church is located. This is the only active rural Baptist Church in the county. The membership of the church is not large, but each member is willing to do his share of the work of the church. In December a request was sent to the Board asking for help on the building, but no help could be granted. Were the people discouraged? No! Each member said, "We can build."

Now it makes my heart rejoice to report to The Record that all the material for the building is on the ground and the foundation has been laid.

Not only is this little church taking care of its own building program, which is an example for all the other churches which asked the Board for help, but last Sunday plans were made to enlarge the missionary program of the church. Yes, The Baptist Record goes to ninety per cent of the members. When Baptists read their own denominational paper they become more willing to include all the denominational objects in their budget.

The Church and Pastor send to The Baptist Record a most earnest request that all the brethren remember us in your prayers. Already we are thinking of the joy which will be ours when we come to dedicate the new building to the glory of God. Pray for us.

—W. P. Davis, Pastor.

—BR—

#### A BAPTIST BIBLE INSTITUTE EXPERIENCE

—O—

(Miss Susie Watson, Student)

The family in case was found by a little child who attends Clay Square Mission and who brought one of the H..... children to Sunday School in order to score on the Win One Chart and obtain a "star."

The Clay Square workers visited the home and found a prospective mother of 31 years who already had 9 children and a father who is a nominal Baptist but who never attended church. The mother, having been left an orphan early in her childhood had been reared by Catholic guardians and had married at the age of 14. She stated that she desired to rear her children in the Protestant faith but that she did not know any Protestants and that none

## TOWER CHIMES

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## J.C. DEAGAN

had ever been to see her. She had no faith in Catholicism and none to teach her the Gospel for which she was hungering. Back there in childhood she had made a profession of her faith in Christ, but she had never been baptized nor did she feel assured of her own salvation.

I visited this home one day and read and prayed with the family and with her Catholic sister-in-law and left some Gospels with them. She listened eagerly and asked me come again.

Miss Huggins began a prayer meeting in the home, having a brother from B. B. I. to bring a message. Soon the oldest girl was converted and has now united with the First Church. At the time of my second visit I had another prayer with the little young Christian and read for her the baptism of Jesus and explained the meaning of the ordinance. Then the mother told me of the great joy that had come to her. She said, "Tuesday morning, after the prayer meeting on the night before, the light broke on me. I felt for the first time that I was saved. I know I am saved now. I used to curse, but I don't do it now, and I've got more patience with my children." Then we had a glorious season of prayer and study of God's word. Her eagerness to know more of Christ is indescribable. Our work in this home has just begun. Many other homes in New Orleans present just such opportunities. Countless numbers in our very midst are standing for the Gospel message.

—BR—

The supply sergeant had just issued the last assortment of shoes to the colored outfit. There were plenty of kicks, but the loudest and most prolonged came from Private Indian Snow, who, failing to receive satisfaction elsewhere, betook himself to the captain.

"Cap'n, suh," he announced, "my shoes am too big fo' me."

"You'll ave to make te best of it," answered the captain. "Plenty of men have shoes that don't quite fit."

"Don't quite fit!" ejaculated the private. "If yo' says 'tenshun,' cap'n, Ah comes to 'tenshun. Den if yo' says to 'right 'bout face,' Ah comes to right 'bout face, but mah shoes stays at 'tenshun. Dont quite fit. Huh!"—Inklings.

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## UNUSUAL MAGAZINE CATALOG

One of the most unusual catalogs ever printed in the South is the new publication issued by Coker's Pedigreed Seed Co., of Hartsville, S. C. This company, located in a little South Carolina town, has won worldwide recognition through its wonderful work in the scientific breeding of plants for agricultural purposes. From Russia, South Africa, India and almost every section of the globe, as well as from all over the United States, thousands of visitors have come to Hartsville to learn from the accomplishments of the Coker plant breeding staff. Men of national and inter-national note have come here to see the results of their scientific methods. Among the many distinguished American visitors have been included such men as Secretaries of Agriculture Houston and Jardine, Assistant Secretary Carl Vrooman, J. C. Penney, and many county agents and experiment station workers make annual pilgrimages to Hartsville.

At the Coker plant they grow each year the seeds of thousands of cotton, grain, corn, tobacco and other economic plants in separate rows. They eliminate the less productive and plant the seed of the most productive rows of highest quality the next year in separate blocks, testing each of these new strains in accurately conducted variety tests. After three or four years of this accurate testing and elimination the one strain of each variety which has produced greatest money value is grown on a large scale and the seed are sold. The results of this work thus far has been to add millions of dollars profit to southern farmers. It has added appreciably to the length and value of the North Carolina, South Carolina and Georgia cotton crops within the past three years and is furnishing the mills a large proportion of their raw material from home sources instead of from distant western states. Many who are thoroughly familiar with their work say that their efforts have done more for the farmers of the eastern half of the cotton belt than all other educational work.

The work of the Coker plant breeders proves its value in actual results. For example, ever since the first Five Acre Cotton Contest was held in South Carolina five years ago, Coker cottons have won every first prize, and most of the smaller prizes. The first prize winners have all produced an average of more than two bales of premium cotton per acre. Coker cottons enable farmers to increase their yields, and at the same time to produce just the type of fibre that is most in demand and brings an extra price.

The new Coker magazine catalog not only illustrates and describes Coker products, but contains numerous articles written by outstanding agricultural leaders. The problems of southern agriculture are analyzed, better methods of farming are suggested, results of various tests are reported, and Coker plant breeding experts describe their activities in articles that read like romance.

This remarkable catalog is a credit to a great organization, and will prove invaluable to all who are interested in the agricultural progress of the South and to every farmer

who is interested in improving his own prosperity. Readers of The Baptist Record may secure copies free of charge by addressing Coker's Pedigreed Seed Company, Box C., Hartsville, S. C.

—BR—

## DENOMINATIONAL PROBLEMS

I am not qualified to discuss at length the subject of our denominational problem, so I will heartily endorse every word that Brother J. E. Heath said in his article of Jan. 15 in The Baptist Record.

Like Bro. Heath, I am a farmer and, therefore, a country Baptist. I am living in the evening of life, and having spent all of my life among country people I am, therefore, able to speak for the Baptist churches in the country.

Most of us think the Seventy-five Million Campaign was a mistake, and we also think the Cooperative Program and Unified Budget is a mistake. The evidence is in our favor, as contributions are falling off. We don't want such a great army of paid workers in the denomination. And we don't want to pay our money for other people's boys and girls to go to college when we are unable to send our own boys and girls to college. This, very few farmers are able to do. And we are not willing to pay some smart Baptist worker to come out among the country churches and tell us what to do. We don't believe in keeping the money question to the front all the time. If we get our hearts right, the finances will be well taken care of. It makes me feel sick when some college man gets to discussing what to do with the country churches, when most of the country churches are doing the best they can under existing circumstances.

Let's not have so many things on the side—so many organizations—but put our energy in preaching the gospel of our Lord and Master Jesus Christ our Lord.

Yours in Christian love,

—D. W. Hembree.

Brother Hembree is entitled to speak his convictions and speaks them honestly. Of course there are people who will be asking him hard questions, such as what should take the place of the Unified Budget, what shall be done to lead all our people to fulfill the command to give the gospel to others. And as to money given to colleges, it is that these same farmer's boys and girls may have a chance to go to college. More of them are in our colleges than from any other class. Is it according to the spirit of Christ to say because I can't send my girl or boy to college, I will do nothing to help others?—Editor.

—BR—

## IN APPRECIATION

It was with profound regret that the women of the Lee County W. M. U. learned of Miss Lackey's resignation from the position which she has held so long and so ably—State Secretary of the W. M. U. As a woman and executive she has measured up fully to the duties of the position and, collectively and individually, we wish to express our sincere appreciation of the splendid service she has given us. Miss Lackey represents the finest type of Cristian womanhood. She is a true servant

of the Master. Like her Lord, she goes about doing good. She has set at his feet and learned of him to bear uncomplainingly the "strain of toil, the fret of care."

Her sweet and gracious personality has won for her scores of friends throughout Mississippi who deeply regret that it will no longer be their good fortune to be with her in the W. M. U. meetings. Though we shall miss her, we are glad to know that her serene and gentle presence is to brighten the hours of the sick and sorrowful at our hospital. As an executive Miss Lackey was painstaking and efficient. Every call on her time was promptly and graciously answered. She understands organization as few women do and her qualities of leadership enabled her to secure whole-hearted cooperation in whatever plans she advanced. Under her management the W. M. U. has grown in numbers and its arms of love and service encircle the globe. We shall miss Miss Lackey's heartening messages, often expressed in verse that sang itself into our hearts. We pray that God's richest blessings may be with her in her new work and brighten all the hours of her life.

We heartily welcome Miss Traylor, whom we know to love, as Miss Lackey's successor. We feel that Miss Lackey's mantle has fallen upon worthy shoulders and that the work will go forward as it has done through these past years.

—Mrs. A. J. Vaughn  
Mrs. H. V. McCollum  
Mrs. W. L. Sadler

—BR—

## RESOLUTIONS

Whereas, Brother C. C. Jones, our beloved pastor, has resigned the pastorate of the Poplar Springs Baptist Church to accept a call to the Mendenhall Baptist Church; therefore be it resolved:

First, That we, the members of the Poplar Springs Baptist Church, deeply regret his going from us and the loss of his sweet spirit, his con-

## STOP BOBBY'S COUGH

Before it Weakens Him to the Danger Point!

Never take a child's cough lightly. You can't tell where it will end. Many a serious sickness has started with "just a cough". For a cough is not only distressing, but weakening as well. At the first sign of a cough or chest soreness in old or young, always give good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

genial fellowship and wise counsel.

Second, We deeply appreciate, more than we can express, the labors of Brother Jones and family in building up and developing our church along all lines of progress, also his real worth and helpfulness to the denomination in all the surrounding country.

Third, That we commend him most heartily to the fellowship of Mendenhall saints as a pastor beloved, a wise leader and a faithful minister of the Gospel.

Signed: The Members of the Poplar Springs Baptist Church.

By: C. R. Tucker,  
Church Clerk.

## CRANKY BABIES

It isn't baby's fault if he's cranky. It's his way of telling you something's wrong. Spoiled stomach, constipation, teething, colic. Just give him Mrs. Winslow's Syrup and he's bright and happy again. Mrs. Winslow's Syrup, used for nearly 100 years is prepared especially for babies. Absolutely harmless. Contains nothing your own doctor wouldn't prescribe. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

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## The Children's Circle

Mrs. P. I. Lipsey

### BIBLE STORY No. 6: Feb. 5th Healing a Paralyzed Man: Matt. 9:1-8

Immediately after that Jesus had sent the demons out of the man into the herd of swine, he went across the lake to the city where He was making his home. Four men came to him, bringing a friend of theirs who was paralyzed and could not walk: they brought him on a thick pallet, or thin mattress. Jesus saw that they had faith in Him, and He said to the sick man, "Son, be happy: I've forgiven your sins". Don't you suppose that poor sick man must have been thinking of his sins, and have been greatly troubled by them? Some of Jesus' enemies, the Scribes, were there, and they didn't believe He was God, and they said, "What an awful thing to say, just like he could forgive sins as God does". But Jesus could read what was in their hearts, "Don't you suppose that if I can heal a man I can forgive his sins? If I raise him up well, will you believe that I can forgive his sins? Get up, my friend, and go to your house, carrying your bed". Immediately the sick man picked up his pallet and went to his home, very happy, and praising God. When the people saw this, they felt afraid, but they too, praised God, because He had given such power to one whom they thought a man.

#### Questions

1. What city was "his own city"? Mark 2:1.
2. How did the sick man's friends get him into the crowded house? Mark 2:4.
3. Had God given the power to heal to man?
4. Which is really easier to say with authority, Thy sins are forgiven, or, Arise and walk?

#### My dear Children:

A friend came in the other day, bringing me a little percale stocking about four inches long, and what do you suppose was in it? A dollar and a half from Miss Emma Wilkins, of Duck Hill, one who loves the orphans. I wish she had written us a letter, don't you?

Then we have a letter from a little girl who tells us how to play a pleasant game with our Christmas presents, and three letters that have Bible story answers with them. We are pleased to have them all.

Try to keep well, children. Some of these days are so cold and rainy; be sure to wear your rubbers and raincoats to school. It is so much easier to keep well than to get well when you are sick.

A short letter this time: maybe will do better next time.

With love,

Mrs. Lipsey.

Slate Springs, Miss., Jan. 23, 1931  
Dear Mrs. Lipsey:

You ask about school and our grades. Well I enjoy school days best of all. I am in the 6th grade and I made all the way from 80 to 100 on my last test. I have a sweet teacher: her name is Helen Wade. This is her second year here, and I'd like for her to be my teacher another term, but I won't be in the same room because she only has 4th, 5th and 6th grades, and I've passed so far and think I will the rest of the school. I study pretty hard most of the time. We didn't have a party Christmas. We played Christmas trees most of the time. The way we did: We took our presents that Santa brought and the ones that others gave us and dressed a small tree; then we would have a program such as we had already learned (songs and speeches), then call off the presents.

I don't get to go to Sunday School regular, as we live two miles from

the church. I study the lesson, though.

- (1) No.
- (2) He quieted down and wanted to follow Jesus.
- (3) The hogs.
- (4) Yes.

Sarah Edd Pittman.

That is a pretty good report you are able to give of yourself in school, Sarah. And I shouldn't wonder if you like the new teacher as well as you do the other one. Come again.

—O—

Osyka, Miss., R. 5, Jan. 18, 1931.

Dear Mrs. Lipsey:

May I come back into your Circle for a while? We have been taking exams and I was promoted for the first term. I have the answers to the questions at the bottom of page.

Willena Stewart.

#### Bible Study No. 43

- (1) Gergesa, and Ganola.
- (2) Yes.
- (3) They expected Jesus to save them from drowning but they did not expect him to quiet the waters.
- (4) He healed the Centurion's servant in Capernaum from sickness, and when Simon was in one ship and his partners were in another they had toiled all night and had caught nothing, but Jesus told them to let their nets down; they let them down and their nets were so full until they broke.
- (5) He has more power than other men; he can do things that other men cannot do.

Thank you, Willena. I hope you will be interested in the foreign stamps I am sending you.

—O—

Marks, Miss., Jan. 25, 1931.

Dear Mrs. Lipsey:

I am a little girl 9 years old and in the 4th grade at school. My teacher is Miss Eva Dewees of Pocahontas. She is real pretty, too. I have written to the Circle once before. Enclosed you will find 5c for the orphans. The answers for this week's questions are at the end of the letter. My Daddy is pastor of the First Baptist Church here. I know Dr. Lipsey. He preached in our church one time. We enjoyed hearing him.

With love, your little friend,  
Mary Elizabeth Cole.

#### Answers to Questions Bible Study No. 4

1. No. He was possessed of demons.
2. He was healed and in his right mind.
3. The people thought their hogs were more important than saving a man's soul.
4. Yes. We can tell everybody we meet about what Jesus has done for us.

I know your father, Mary, and if I don't know your teacher I know some of her kinfolks who live here. I'm glad to get the Bible story answers, and am sending you some foreign stamps.

—BR—

#### COLLEGE OF MARSHALL MAKES REMARKABLE PROGRESS UNDER PRESENT ADMINISTRATION Mary K. Armstrong

Numerous requests have come to the office of the College of Marshall for a story of the school's unusual success during the last few years. Any record of the recent remarkable growth of the college, to begin at the beginning must go back to the Spring of 1928. At this time the citizenship of Marshall was appealed to for financial assistance in maintaining the school. In consequence of the appeal the Marshall Chamber

of Commerce agreed to provide assistance, conditioned on securing Dr. F. S. Groner, then of Dallas, to accept the presidency. Dr. Groner was communicated with, but declined by return mail. The Chamber of Commerce was insistent and limited any promise of assistance to the securing of Dr. Groner. As a consequence, after repeated solicitation Dr. Groner consented to a conference with the Chamber of Commerce at which conference an offer of \$10,000 each year for three years was made if he would take charge of the school. This he agreed to do, and the announcement electrified Marshall and all East Texas. The Marshall Morning News the next day ran a banner across the front page, "The Sun Shines Brightly On Van Zandt Hill". The College of Marshall is situated on this beautiful eminence.

This was in June 1928. Things have been moving ever since. The student body has more than trebled, new buildings have gone up, the beautiful 50 acre campus overlooking a city of 22,000 population has become a garden of beauty. East Texas Baptists have begun to loosen their purse strings and are giving to the support and expansion of the institution, inspired by their confidence in its leadership.

The college is now the center of denominational life in East Texas. The East Texas Workers' Conference meets with it each February, and this is a meeting of large proportions and vital importance. People now give to and patronize the school because of their confidence in its future and in the business and executive ability of its president. Dr. Groner is a preacher of outstanding ability, and in addition to his many duties as executive head of a growing educational institution, he preaches in some pulpits almost every Sunday in Texas and adjoining states.

The College of Marshall is one of the very few colleges of the South which opened this year with an increased attendance over last year. Though unendowed it is operating on a "pay as you go policy", and plans are being carefully laid for a substantial endowment.

## "Brushing the Clouds From the Sunset"

During the entire time of its operation, (May 1, 1919 to December 31, 1930), the RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION has received from the churches and from individuals for current relief purposes the sum of \$1,370,328.95. During the same period the Board has paid to relief beneficiaries the total sum of \$1,378,731.47. This latter figure shows that the amount paid in benefits slightly exceeds the total sum received. The Board has during the same period accumulated in special relief endowment gifts, and reserves from interest earnings \$539,000.00, which sum is now held by it in gilt edged securities. The Board is now, (since January 1st) placing all Co-operative Program receipts and other designated receipts for relief purposes by churches or individuals with additional amounts available from invested funds will be appropriated to our needy aged and disabled preachers and to the widows and orphans of deceased preachers.

Thousands of worthy ministers and widows have been helped in the years gone. Larger benefits to a larger number of our Veterans will result from larger provision by the Baptists of the South.

## THE RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary,

1226 Athletic Club Building,

Dallas, Texas.

The school ranks high scholastically. A coeducational Junior College with membership in the Texas Association of Colleges and Junior Colleges, the American Association of Junior Colleges, and affiliated with the State Department of Education, its work is accepted by all the leading universities in the United States. Every teacher in the Liberal Arts section holds a Master's degree.

The Fine Arts Department is surpassed in personnel of faculty and type of instruction. The director of this department is a graduate and post-graduate of the New England Conservatory of Music and has taught in some of the leading institutions of America. The same high standard prevails in the department of Expression and Public Discourse. The Education Department prepares the student to teach, the course leading to State authorized certificates. The Department of Business Administration offers a two year course in business training, which meets all the requirements of the leading universities of the United States and is accepted by them with full credit.

With its ten buildings, high standards, its consistent Christian atmosphere, its excellent and varied equipment, its rare joyful and happy spirit, and its unexcelled executive leadership the College of Marshall exults in the promise of a future both brilliant and secure.

—BR—

Motorist: "I clearly had the right of way when this man ran into me and yet you say I was to blame."

Local Constable: "You certainly were."

Motorist: "Why?"

Local Constable: "Because his brother is mayor, his father is chief of police, and I am engaged to his sister."—People's Journal (Dundee)

—BR—

A venerable judge sat in a place of honor at a reception. As a young lady of dazzling charm walked past he exclaimed involuntarily, "What a beautiful girl!"

The young woman overheard the compliment, turned, gave him a radiant smile, and said, "What an excellent judge!"—Selected.

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Columbus First Elects Director

The First Church, Columbus, suffered the loss of their B. Y. P. U. Director, Mr. N. E. Sumrall, Mr. Sumrall moving from the city. The work in the B. Y. P. U.'s of First Church, Columbus, has moved forward in a splendid way under the leadership of Mr. Sumrall and everyone was sorry to lose him from the city and church. The church did not have difficulty in selecting the successor of Mr. Sumrall, however, for among their B. Y. P. U. leaders was one to whom all eyes turned and immediately Mr. Joe Abrams was elected to the office. Mr. Abrams is a competent leader and we feel sure that the B. Y. P. U. work of First Church, Columbus, will not only continue its good work of the past but will develop new interest and efficiency. One other change in the leadership of the work here is the election of Mr. Elmo Hill to succeed Miss Annie Mitchell Brownlee as leader of one of the Junior B. Y. P. U.'s.

### Antioch, Rankin Co., Organizes Senior B. Y. P. U.

We are happy to report a newly organized Senior B. Y. P. U. at Antioch Church, Rankin County. We are indebted to Miss Gladys Sandifer, the president, for this information concerning this new union and we have added to our growing list this ("soon to be" we trust) A-1 union. Best wishes, Antioch.

### Bethsaida, Neshoba County, Sets Up General B. Y. P. U. Organization

Another rural church steps into the ranks of efficiently organized churches as they set up the General B. Y. P. U. Organization and make plans to reach every member of the church for training. Bethsaida in Neshoba County started just a few years ago with a single union and has added to the number of organizations from time to time and just recently set up the General Organization and elected Miss Emma Dixon to the office of Director. Miss Dixon has a splendid corps of helpers and together they will make Bethsaida one of our leading B. Y. P. U. churches in the state.

### The Peppy Peppers of Union

We are indebted to Corinne McAdory, reporter for the "Peppy Peppers" an Intermediate B. Y. P. U. of the Union Church. They are peppy all right and we commend their spirit to others.

Here come the "Peppy Peppers" of Union, Miss. What! Haven't heard of us before? Well, that doesn't mean that you won't hear from us again, because we will continually keep reminding you of ourselves—for we are "Peppy Peppers" and live up to our name. When Miss Melba Worthen, our beloved leader, took us in hand, we were ready to collapse. The first thing she did was to restore order (and that we didn't have before). The next was getting us to be on time and stay

for preaching. Now you seldom see anyone late or leaving before the preaching hour. How everyone marveled at how quickly Miss Worthen got us under control! But I'd like to say that if love is superior that is why she does so much with us, because we love her and our new sponsor, Miss Mary Sue Roberts, who has done much to help our leader. Our Program-planning committee has worked together and planned interesting programs which are becoming "Quarterly-less". Do you think we would miss them? Not us! Only when we have a very good excuse are we absent. We have recently become A-1, and during the fourth quarter held the Efficiency Banner for six consecutive Sunday nights. Do you wonder at us being called Peppy Peppers?

### Griffith Memorial, Jackson, Has Interesting B. Y. P. U. Training School

Recently the Griffith Memorial Church, Jackson, held their B. Y. P. U. Training School with marked success. Miss Enid Henry of Calvary, Jackson, led a class of leaders and sponsors, Mr. Everett Redd of Mississippi College taught a class in Senior B. Y. P. U. Administration, Mr. John Hill of Mississippi College taught an Intermediate class in their new book, Messengers of Light. Mrs. Morgan of First Church, Jackson, taught the Junior Manual, Mrs. Joffrion of Calvary, Jackson, taught a class of Juniors in Train Makers in Other Lands, Mrs. George Meek of First Church, Jackson, taught the Intermediate Manual. The theme for the week was "Growing Like Jesus", the devotional talks being built around the idea of our growth physically, mentally, socially and spiritually. "More Like the Master" was the song for the week. Sunday following the School ninety-three awards were given and the pastor preached a wonderful sermon in keeping with the occasion. It was a great week and most profitable to the work in general and to the B. Y. P. U.'s in particular.

### Intermediate Bible Readers Certificates Awarded

Four members of the College Hill Church in Calhoun County have kept up their Daily Bible readings for a year and have thus merited the award that we are glad to give to those who read for a year. Johnnie Sargent, Eunice Reese, Ora Conner and Ruby Reese are the names of these four. Mrs. Lorene N. Ferguson is the leader of this splendid Intermediate union and we have sent these four certificates to her asking her to give them to these members. We congratulate them on this good work and hope that their example may be followed by all who read this account of their work. This union has grown in numbers that is becomes necessary soon to organize a Senior B. Y. P. U. We hope to report this organization soon.

### WITH THE CHURCHES

(Clay I. Hudson)

#### Jackson, Mississippi:

Griffith Memorial Church. A cold Sunday in January with a downpour of rain all day, but with a cheerful heart and a song and sunshine within—that was what I found in the Griffith Church. Rev. D. A. McCall has been shepherd here for five years and he has led his people in erecting a large and very practical building. This building is a real workshop and in this shop this people are building a really great church.

Brother McCall is a very busy man and with all of his regular work was the efficient and untiring general chairman of the committee to handle the Fourth Southwide Sunday School Conference, just held in Jackson. This pastor and his people worked hard to make the conference a success, and a great success it was.

For 1931 the church has set as a goal to take all of the books of the Church Administration Department. How fine!

Calvary Baptist Church. A great church with a really great pastor—for nineteen years now without a change—in a great and strategic situation and now with one of the largest and best buildings in the South, that was what I found at Calvary Church.

This church was, until two years ago, housed in a little building nearer the heart of the city, but they got a vision of their opportunity to serve in a really great way their fast growing city, so they moved out and left the little building, and now the new building is probably ten times larger than the old one. Well—what is being done with the new building? My! It is about the busiest place you ever saw. Pastor and people have a mind to work, they have a program, they have a purpose and they are making real progress.

Dr. H. M. King is the bishop of this flock. He is a good pastor, his ministry extending throughout the city. For several years he has had as his assistant his own daughter, Miss Joy King, and she is a real joy to the busy pastor and a really great church.

This pastor has had as a fixed policy the training of officers and teachers for the church, and as a result of this faithful work, the church is now blessed with a capable, conscientious and faithful leadership.

First Baptist Church. Dr. W. A. Hewitt has been pastor of this great old Southern church for a dozen years. And right wonderful years they have been!

This church was the headquarters of the Southwide Sunday School Conference, and so well arranged is the building and so complete the equipment that the work of the Conference was handled in a fine fashion. The fact is, that this is about the most beautiful church building to be found in the South. A commanding situation, facing the State Capitol, a beautiful stone exterior, and a more beautiful and really pleasing interior. However, the most beautiful thing about the church is not its building—exterior or interior—but the kind of work being done

## Seekers of Light

By Clarence W. Cranford

This book is composed of vesper messages that were delivered to young people in Summer Assemblies and put into writing at the unanimous request of the young people themselves. In the messages youth talks to the heart of youth in straightforward simplicity. Well has Dr. M. Joseph Twomey, Pastor of the Baptist Temple, Philadelphia, called the book "a 'log' of soul travels" by one who "has found some sureties" and "is on the trail of others."

Cloth, \$1.25 net

THE AMERICAN BAPTIST  
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by said church. The work being done by this great church is of the very highest type. The pastor is a great student and a wonderful preacher. He is also a teacher and has a shepherd heart.

But what I started out to say about Jackson was her wonderful spirit of hospitality. This was manifest on every hand and on every occasion. This greatly helped to make the Conference a delightful experience of fellowship and a wonderfully helpful meeting for information and inspiration. All of our work of the Southern Baptist Convention was put forward in a great way by this Conference.

Somehow, Dr. I. J. Van Ness, the Executive Secretary, keenly sensed the situation and planned to meet the great needs of our causes.

Each department of the Sunday School Board had its well-planned program, and these programs were carried out almost to the letter. These programs were planned to meet the needs of our people in the different departments of the church life. The testimonies heard on every hand are that the Conference has met many real needs.

The Church Administration Conference was well attended by the leaders of our people. State mission secretaries, pastors, deacons, superintendents of Sunday schools, church secretaries and educational directors were present. The discussions were timely and helpful.

In the general conference the messages by Doctors Maddry, Truett and Newton reached high points. Dr. Maddry's message on "Motive" struck a high note. Dr. Truett's three masterful missionary addresses will be felt by all of our work and by all of our workers. The closing message by Dr. Newton on "The Lordship of Christ" made us all feel that One is our Lord and Master, even Christ, and that unto the end of time we are to follow him. Oh, the joyous journey to Jackson, where Jesus was exalted!—Hints and Helps.

—BR—

\* It was Michael's first visit to the country, and feeding the chickens fascinated him.

Early one morning he caught his first glimpse of the peacock sunning himself on the lawn. Rushing indoors excitedly, Michael sought his grandmother.

"Oh, granny," he exclaimed, "one of the chickens is in bloom!"—Exchange.



# VETERAN ALUMNI LOUISVILLE FOUNDERS' DAY SPEAKERS

By Chas. F. Leek, Alumni and Publicity Secretary

The Rev. Dr. A. W. Lamar, of Atlanta, Ga., and the Rev. Dr. J. S. Dill, of Greenville, S. C., two of the oldest Alumni of the Southern Baptist Theological Seminary, were the 1931 Founders' Day speakers at the Louisville School in January. Speaking on "The Beginnings of the Seminary" and the "Transition From Greenville to Louisville", respectively, these two vigorous sons of Southern Baptists' beloved School of the Prophets gave their audience, which was largely made up of young ministerial students, an example of pulpit power and eloquence hard to equal. They also, by letting the school's history speak for itself, acquainted the students with the institution's glorious facts and holy traditions that have made such a fruitful impact on a world of sin through nearly three-quarters of a century.

Dr. Lamar prefaced his address on "beginnings" by relating how the Baptist Young People's Union, which he started in the First Baptist Church, Omaha, Nebr., in January, 1888, had become the world-wide and influential B. Y. P. U. "Cheer up, all of you young preachers. God may make you founders of kingdoms," he said.

Then he entered into a most thrilling story of the birth, childhood, and manhood of Richard Furman, who "launched the first movement in America for the education of ministers of the Gospel" and who was the founder of Furman University, the theological department of which in 1859 became the Southern Baptist Theological Seminary.

"Those were the days of small beginnings and large faith", Dr. Dill said in the course of his message as he spoke briefly of the days of the Seminary in Greenville and especially of the Civil War period. "The first year the Seminary opened its doors after the War there were seven students and four professors. In 1876, the last year in Greenville, there were sixty-six students." For the last nine sessions the enrollment has averaged 422 licensed or ordained ministers.

"There were heartaches in Greenville and throughout South Carolina" when news reached the Palmetto State from New Orleans, where the Southern Baptist Convention in session authorized the removal of the Seminary. "With becoming grace Greenville yielded to what she saw was for the good of the institution". "The reason for removal was financial", Dr. Dill said, as he referred to the impoverished conditions of the far-south following the War.

"Greenville has not forgotten the founders of the Seminary. She has her Boyce Avenue, Broadus Avenue, Manly Avenue, and Williams Avenue." It is only fitting to add here that the Seminary has never forgotten Greenville and South Carolina. There is a Greenville and a South Carolina "flavor" to the Seminary that, please God, is indelibly fixed.

"For this Seminary may there ever go forth the light of the knowledge of God's forgiving love through Jesus Christ the Saviour", Dr. Dill said in bringing his address to a

conclusion. "May the light shine in the dark places of the earth, until the watchman on the mountain shall cry, Hallelujah! The Lord God Omnipotent reigneth, the whole earth is full of His glory."

## CHAS. F. LEEK PLANS RETURN TO PASTORATE

Recently a mutual agreement was reluctantly reached between the President of the Southern Baptist Theological Seminary, Louisville, Ky., the Executive Committee of the Board of Trustees, and the Rev. Chas. F. Leek, for the last six years Publicity Secretary of the Seminary and for the last two years also Alumni Secretary, whereby the office of Alumni and Publicity Secretary will be discontinued not later than May 1st. The decision was made wholly because of the financial depression brought about by the failure of the Louisville Trust Company, in which the Seminary has approximately \$50,000.00 tied up.

The situation leaves the Rev. Mr. Leek available for pastoral work, for which he is trained and in which he has had considerable experience. He is a graduate of Chatham Training School, now Hargrave Military Academy, Chatham, Va.; of the University of Richmond, Richmond, Va., where, along with his wife, he received his A.B. degree in 1922; and of the Southern Baptist Theological Seminary, from which he was graduated in 1925 with the Master in Theology degree.

While at Chatham he was pastor of the Hollywood and Greenpond Baptist Churches nearby and while at Richmond he was pastor for the full four years of the Ridge Baptist Church, a full-time suburban church near the University. He resigned to enter the Louisville Seminary. While a student at the Seminary he served as pastor of the Bethlehem and Pleasureville Baptist Churches in Henry County, eventually serving the Pleasureville Church in a full-time program. Upon resigning the Pleasureville charge to move to Louisville he became associated in an official capacity with Dr. Charles L. Graham and the Crescent Hill Baptist Church, adjacent to the Seminary, where from March 1, 1926 to December 31, 1929 he occasionally supplied the pulpit, worked as secretary in the promotional campaign for the building of the new \$260,000 church plant, served on various committees and in various departments of the church, was B. Y. P. U. director, and held other positions in the organizational and financial affairs of the church. Since January 1, 1930, Bro. Leek has been, along with his Seminary work, the pastor of the pioneer and growing full-time Baptist Church at Buechel, a Louisville suburb. As a local minister he has been active in the Louisville Baptist Pastors' Conference, of which he was president in 1930. He is now a member of the program committee of this organization and also a member of the promotional committee of the Long Run Baptist Board.

In his Seminary office Bro. Leek has kept the life and work of this great school of the prophets before the public South, North, East and West through advertisements and publicity articles. He has also pro-

moted a program of ministerial student contacts and enlistment that has materially helped in maintaining at Louisville the largest student body of evangelical ministers under one roof on the globe. In this capacity he has been an annual visitor to the Baptist colleges of the South and has represented the Seminary at practically every South-wide Baptist convention and conference in the last five years. On his trips he has preached in a number of churches over the South. From his office there has been organized in various states uniform organizations of Seminary Alumni. A permanent Alumni record system has been established at the Seminary. Bro. Leek also organized and edited the Southern Baptist Theological Seminary Quarterly Newspaper. His work here has given him an unusually wide and valuable experience.

The Leek family includes Mrs. Leek, a graduate of Harrisonburg (Va.) Teacher's College and the University of Richmond, and two children, Chas. A., age eighteen, and Zola Hubbard, age five. Mrs. Leek has also done some student work while in Louisville and is an active church worker. Mr. Leek is thirty-eight years of age. He is admirably qualified to undertake an important pastorate.

—John R. Sampey, President.

## JUSTIFICATION

"How can a man be justified with God?" Job 25-4.

"In thy sight shall no man living be justified". (By self-righteousness.) Ps. 143-2.

"Without shedding of blood there is no remission" (of sin). Heb. 9-22.

Man, in his depraved, disobedient, condemned condition, is absolutely self-helpless and hopeless; a total moral bankrupt, and if ever relieved must have help from an outside, higher source, actuated by divine love.

"Every transgression and disobedience must receive a just recompense of reward". Heb. 2-2.

God, in wisdom and power can and will dispense exact justice to all and the penalty of eternal death will be executed upon all willful violators of God's infinite law, and there can be no escape without the help of one, who himself is sinless and "mighty to save". Only the sacrificial, atoning, substitutionary death of Jesus, the Son of God, was sufficient to "take away the sin of the world". John 1-29.

"The blood of Jesus Christ, his Son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive our sins". 1st John 1-7-9.

"God commendeth his love to us, in that, while we were yet sinners, (enemies of God) Christ died for us: Much more then, being justified by his blood, we shall be saved from wrath through him". Rom. 5-8-9.

"Who was delivered for our sins and was raised again (resurrected) for our justification". Rom. 4-25.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but

that the world through him might be saved. He that believeth is not condemned; he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". John 3-16, 17-18.

"He that heareth (heedeth) my word and believeth Him that sent me, hath (present tense) everlasting life and shall not come into condemnation, but is passed from death unto life". John 5-24.

"Your life (eternal life) is in Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory". Col. 3-3-4.

The Penitent, "Saved by the grace of God". Eph. 2-8.

The Believer, "Kept by the Power of God". 1st Peter 1-5; Jude 24.

—C. M. Sherrouse.

## MORTON, MISS.

The Men's Bible Class of Morton Baptist Church, Morton, Miss., Standard Class, held its regular business meeting Friday night, January 9, and while the attendance was small, it was one of the best get-together and inspiring meetings we ever had. Among those on program was our beloved pastor, Rev. W. L. Meadows, who thanked the class for the good work that had been done and for the assistance it had given him. He also told of the needs and possibilities that were before our organization. The class was made to realize as never before its full responsibility to our church and to the building of God's Kingdom. Others following on program pledged their best for the building of our class and asked for the support of our members. Many topics were discussed for the advancement of our class, one of which was daily Bible reading, and our teacher, Bro. A. T. Cooper, asked as many as would to join him in the reading of as many chapters in the Bible as was possible and to have the class secretary record the number of chapters read each week in his report. There was much Christian fellowship manifested in this meeting as member after member rose to his feet for a few words to say about what the Bible Class meant to him and finally amid handshakes and song the class pledged pastor and officers their best for the year 1931.

—A. P. Lindsey, Class Reporter.

## FLORA

The first month on our new field has become history with wonderful rapidity.

Most of the Sundays have been rainy days, but remarkably large congregations notwithstanding. The importance of the work here grows on us and we feel each week more grateful that, in His providence, He has allowed us to come.

The people are sympathetic, cooperative, thoughtful, and kind.

This first month the church has received one new member by letter and baptized two others into the fellowship of the church and made a special self-denial offering to the Baptist Bible Institute. Your editorials are all good, but the two "Is There a Christ" and "The Way Out", were especially timely. Give us more along that line. Love to the brotherhood. —W. A. McComb



## WHERE THE SOVEREIGNTY OF GOD AND THE RESPONSIBILITY OF MAN MEETS

A great many people are like some of the Greeks of Athens; they worship "they know not what", an "unknown God". There is not an intelligent mind in existence but what is forced to reason that since things material exist, there must of necessity be some "Great First Cause", some "Primal Source", but what is it; or who is He? I submit that He is the God of the Bible. God is just what the living word, and the written word declares and reveals Him to be; nothing more, nor nothing less. He is "from everlasting to everlasting". Therefore He is infinite in duration. "All things were created by Him, and for Him: and He is before all things, and by Him all things consist." Therefore He is infinite in power and wisdom, and is sovereign over all the works of His hands. Man was His workmanship; therefore, men are His subjects. Into the nostrils of the first man God breathed the breath of life and he became a living soul, under allegiance to his Creator. God made man in His own image, and made him monarch over all he surveyed, except to be under subjection to the will of his Creator. God made man also with a will of his own, and therefore man became responsible to God for his conduct. Adam, the first man, exercised his will, rebelled against God's will, therefore forfeiting his right to God's protection.

It was at this time when God exercised His will in a new way which Adam, up to that time, knew nothing of, and that was in grace. From that day unto this present time every man who has believed God has been justified by grace through faith. When the grace of God meets with the faith of man reconciliation is effected. But what does it mean to believe in God? To believe God is to believe in the God of Adam, Able, Noah, Abraham, Isaac and Jacob, just as they are portrayed to us in the Book of Genesis. To believe God means to believe that Moses and the prophets wrote and spoke as they were moved along by the Holy Ghost.

To believe God means to believe the history contained in Matthew, Mark, Luke and John was in fulfillment of the Old Testament Scriptures. To believe in God is to believe that the great "I Am," the Primal Source, the First Great Cause, the Creator of all things, tabernacled Himself in human flesh and blood when He was born of the Virgin Mary. To believe in God means to believe "that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." To believe God means to believe that men are "justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

The sovereignty of God and the



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responsibility of man meets and comes to a focus when and where the grace of God meets the faith of man at Calvary's cross, and both minds (the mind of God and the mind of man) come to an agreement as to their estimation of the Christ of the Cross.

—J. E. Heath.

—BR—

### DOES HE OWN IT?

—O—

Mr. Frank R. Kent, a well known newspaper writer and the Washington correspondent of the Baltimore Sun, has a letter in the January 6th issue of that paper with the title, "The Prize Paradox." He points out that "converts to a cause are always more zealous than those born in the faith," and accounts in this way for the extraordinary enthusiasm of Mr. John J. Raskob, chairman of the National Democratic Committee. Mr. Kent gathers from the report of Mr. Gerard, treasurer of this committee, that "there just isn't anything else to the party organization except Mr. Raskob." He has taken over all its liabilities, assumed all its debts, and is paying out of his own pocket all its running expenses. \* \* \* The party now owes Mr. Raskob personally nearly a quarter of a million dollars. The receipts of the committee for the year were \$619,000, its expenditures \$612,000. All the money received, all save \$15,000 in small contributions, came through Mr. Raskob. Mr. Kent goes on to say that Mr. Raskob put Mr. Shouse in charge and is paying all operating expenses, including \$27,000 a year to Mr. Shouse's brother-in-law, Mr. Walker B. Hunt, who is in charge of "organization," and \$21,000 a year to Mr. Charles Michelson, publicity manager, and \$8,500 to Mrs. Nellie Ross. This last named contribution may account in part for the very mild opinion of Mrs. Ross on prohibition which she gave out in a recent interview in Richmond. Mr. Raskob further made personal contributions, according to Mr. Kent, to various Democratic senatorial and congressional candidates in the last campaign. This seasoned and trusted newspaper man sums up the situation in the following sentence:

"Add up all these items and the Raskob ownership of the party seems pretty well established. Never in the one hundred and thirty-five years of its history has it been so heavily obligated to a single individual."

Mr. Kent says that there are several views of the Raskob "ownership." One is that he became chairman to help Mr. Smith and that he remained and is playing the game in a grand manner, that his chairmanship is a great piece of luck for Democrats. Another view, Mr. Kent tells us, and we imagine it is more prevalent than the politicians generally think, is that "there is nothing in Mr. Raskob's record to show that he is either a sucker who throws money recklessly around, or a Democrat through principle, preference or conviction: that he became a

Democrat solely because of the Smith candidacy; that prior to 1928 he consistently contributed to and voted for the Republican candidates, including Coolidge, Harding and Hughes."

Those who hold this view say that Mr. Raskob's dominance means that "no one unacceptable to him personally and out of tune with his ideas, can be nominated in 1932, that it means that if the party wins the presidency next time it will be Raskob's money that made it possible and he will be entitled to anything he wants under the administration. And the answer to that is: "Why not? Certainly he will have paid for it."

Mr. Raskob, it will be remembered, announced in the autumn of 1928 that he had changed his allegiance from the Republican to the Democratic party solely to get rid of that "damnable prohibition," and it may be assumed that he still has this purpose in mind. In the meantime, what has become of the great party with which Southern people have been identified through the long years? What has become of Southern Democratic leaders, men like Senators George of Georgia, Shepherd of Texas, Robinson of Arkansas, Glass and Swanson of Virginia, not to speak of the scores of strong and admirable Democratic men in the House of Representatives, in the Governorship of the various States, and in the party organizations? They are strangely quiet and submissive under conditions which must make them not only restive but indignant. A still more interesting and practical question is this: What is going to become of the Democracy in the Southern States if this renegade Republican by the lavish expenditure of money is to become the undisputed dictator of the party's policy? Mr. Smith's overwhelming defeat in 1928 was due partly to his own political doctrines but in no small degree it was due to his manager, Mr. Raskob.

This inquiry comes from a lifelong Democrat who makes it in the name of tens of thousands of as loyal Democrats as can be found in the land. Have we really reached the place in history of the party of Jefferson, Tilden, Cleveland, Wilson, when its public course is to be set by a Republican politician who changed his convictions over night and who now by lavish expenditure of great sums of money seems to have bought the privilege of controlling the great party, which he joined about two years ago?—Religious Herald.

—BR—

### READY CLASS, PELAHATCHIE

—O—

Mesdames Dale Stamps, A. G. McInnis, and Wilson Cowthorn entertained at the regular meeting, in the home of Mrs. Cawthorn, with fourteen present.

Our president, Mr. McInnis, read scripture followed with a prayer by Mrs. O. L. Day.

After reports from all officers, our teacher, Mrs. Prestidge, brought before the class that as long as we remain a mixed class we can never register as a standard class. Though we are now up to the standard in all other points. We will not separate our class, because of the splendid work that is carried on as we are.

Reports from those attending the Sunday School Convention were given and we are glad to boast of a goodly number attending.

Members taking the study course are supposed to take the examination Thursday night.

Delicious refreshments were thoroughly enjoyed during the social hour.

—Class Reporter.

—BR—

### THE COMMON COLD

By Felix J. Underwood, M.D., State Health Officer

—O—

As a first principle in prevention, we must recognize the fact that colds are infectious and contagious. Much time and effort have been spent in trying to discover the particular germ responsible for the common cold. Occasionally an investigator believes that he has isolated the special offender, but the latest work seems to indicate that the cause of this disease is to be found in a filterable virus, that is, this virus will pass through a filter and even a high-powered microscope cannot detect the offending organism.

The infective agent is found in the nasal secretions of the victim, who has acquired the infection by direct or indirect contact with someone else suffering from the disease. If you wish to avoid a cold, give your sneezing, coughing friends a wide berth.

The difficulty of avoiding infection is frankly acknowledged. During the cold season of the year, colds are very prevalent, and a large number of the patients are walking abroad in the land because they will not be kept in by "just a cold". The innocent bystanders suffer. They are sprayed with the infection liberated by a chorus of sneezes. The hands of a person with a cold are practically sure to be infected from his nasal secretions, and the infection will be conveyed to articles he handles and to other hands which he touches. Hence, it is almost impossible to avoid direct or indirect contact with the infection unless the people who have colds are willing to take measures for the protection of their fellows.

The best method of protection, for both the sick and the well, is for the patient with a cold to go home—to bed, if necessary—and to stay there until he has recovered. The patient needs quiet, rest and proper care, and he cannot obtain these in office, shop, or factory. While thus doing the best thing for himself, he is likewise adopting one of the best methods of protecting the general public.

"Screen Every Home By 1935."

—BR—

"Are you really a bank examiner, Mr. Tompkins?" asked the hostess.

"Yes, Madam, I happen to be."

"Then I hope you will have time to examine baby's bank. No matter how much we shake it, nothing will come out of it!"—Lethbridge Herald.

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### M. S. C. W.

#### High Lights of B. S. U.

Our B. Y. P. U.'s turned over a new leaf with the beginning of the new semester, equipped with a brand new set of officers and leaders. For the first program after examinations, we had a very efficient person, Miss Vivian Duffey, acted as magician and read in the magic globe the future and a perspective of the mission field. It was undoubtedly one of the best programs we have had this year. As she "saw" a vision of the mission field, different girls dressed in native costume appeared and told the work being done in their particular native land and something of the great need there.

We are looking forward impatiently to the coming of the Mississippi College Band next week at M. S. C. W. because it brings with it our own state president, W. O. Vaught, and a number of other fine B. S. U. representatives from the Choctaws. W. O. leaves Columbus to go directly to the meeting in Nashville of all the state B. S. U. presidents for the purpose primarily of planning the program for the state conventions next fall. Let's don't forget to pray for and with him.

M. S. C. W. would like to add a bit to the Ainem report of the joint council meeting held last Saturday night. Cheese and broiled bacon and rolls and tangerines were just a good excuse to get together for a real live get-together-and-be-happy. We enjoyed our contacts with the boys just as much as they could possibly have liked being here. We'd like to have every college in Mississippi close enough to come for a joint council meeting every week. Wouldn't it be fine?

At last Miss Ward is back with us to stay with us for a while. After a week in Jackson at the Convention and a week in Florida, she is back to stay home with us. We can't express in words how much we have missed her, but we realize that wherever she has been her influence and character are helping to build somebody else's character.

### S. T. C.

**B. Y. P. U.'s Install New Officers**  
General Assembly was made the scene of a very beautiful and impressive Installation Service last Sunday night, at S. T. C., Hattiesburg. The beautiful Rainbow Service was used, under the direction of the General Director, Miss Grace Hooker, and the Student Secretary, Mr. J. H. Pennebaker. The old officers of the various B. Y. P. U.'s, which are six in number, handed their respective offices over to the newly elected officers, making known to the new ones the responsibility of, also the honor accompanying, their offices.

A "Get-Together" meeting of the delegates to the Atlanta Conference,

which convened last Fall, was held at the home of the Student Secretary, Mr. Pennebaker, last week. The purpose of this meeting was to review the inspirational features of this wonderful meeting, which will never be forgotten entirely by anyone who attended. All the most inspiring and impressive things that were said and done were reviewed by the delegates, and the significance of them was impressed upon their minds. After discussing the things that they thought were most important at this conference, these young people were delightfully entertained with refreshments, served by the charming hostess, Mrs. Pennebaker. The meeting seems to have re-instilled into the minds of these young people what can be done on a college campus if there is a will to do so, and they are more determined to put some of these worthwhile things into practice on our campus.

Lucille Sikes,

B. S. U. Reporter,  
Sta. A, Hattiesburg, Miss.

### M. C.

#### Holds "Recall Atlanta" Meeting

The students of M. C. who attended the heart-stirring conference at Atlanta gathered on Thursday evening for a short "Recall Atlanta" program. The entertainment began at six o'clock with an informal dinner served in the college dining hall. After the delicious meal the group gathered in close together forming a circle with the chairs. The first number on the program was a brilliant oration delivered by the Honorable Freshman John A. Moore on the "Freshman's Fabulous Conception of Atlanta". With floods of oratory he waxed hot on the subject of what the conference had meant to him as a first year man. Next, Mr. Leo Eddleman, a dignified sophomore, gave a "Sophomore's Sagacious Conception". Following him, a junior, Mr. Billie Hewitt, told in a touching manner what a spring of inspiration Atlanta had been to him. As the dying words of Mr. Hewitt faded in the distance, proud and stately, Mr. Morton, a senior, rose from his seat, looked around wisely, and described in a very effective manner "The Serious Aspects of the Conference: Feminine and Financial". Mr. Morton still holds that his \$1.50 was not spent in vain. As the words of the representatives of the four classes receded, Mr. W. O. Vaught, Jr., State B. S. U. President, revealed the impressions that Atlanta had left upon him. The assembly was favored with the presence of three distinguished visitors: Miss Irene Ward of M. S. C. W., Mr. John Hall Jones of Florida, and Miss Rickett of North Carolina. After a few words from each of these the gathering was dissolved into an informal conversational group, each expressing to the other

something that Atlanta has meant to him.

Atlanta still lives!

Leo Green,  
Mississippi College.

### A. & M.

Why are there some people who insist that modern young people never have the wholesome, informal, good times that old timers are wont to recall? The students of A. & M. and M. S. C. W. just must forget to write home for according to A. & M. boys there can be no finer, more enjoyable form of pleasure than that experienced on the night of January 24th, when a group of A. & M. B. S. U. members were guests of the Baptist Workshop in Columbus.

Hard times have driven many people to learn to cook—but on that night A. & M. boys found other inspiration as they grouped themselves in front of the large open fireplace of the Workshop and toasted cheese and broiled bacon. Oranges, apples, and satsumas were served also.

After supper various games were played and everyone had a fine time until the old clock called time. Adieus were said and the A. & M. boys regretfully left after a series of short talks and sentence prayers.

### BLUE MOUNTAIN COLLEGE

All of the unit officers of the B. S. U. met Thursday, January 29, after school for a short training school. The B. S. U. president, Elizabeth Mitchell, and Miss Yarborough, the Student Secretary, both spoke to the entire group, urging that they plan, pray and work for the tasks ahead. Then each unit director—of B. Y. P. U., Sunday School, and Y. W. A.—talked to the officers of her organization. For the last period of training the officers formed groups according to their specific duties. These discussion groups were presided over by members of the councils who led in the outlining of duties and giving of helps for the work to be done.

A very unusual organization at B. M. C. is that of the Preachers' Kids, better known as the P. K.'s. The president, Mary Frances Dickens, is the daughter of Mr. Dickens of B. B. I., New Orleans, La. Miss Mary D. Yarborough, whose father, Dr. W. F. Yarborough, is pastor of the Baptist Church in Jasper, Ala., is sponsor of the club. An honorary member is Mr. J. E. Buchannon, business manager of the college, whose father is the well-known preacher, Dr. J. E. Buchannon. Formed four years ago, the club is social in nature and its members meet together to enjoy the discussions of preachers' kids.

Lucille Ray, Reporter.

### HEBRON CHURCH

#### Montgomery County Association

On the second Sunday in August, 1930, I began a meeting at Hebron Church which lasted about five days. The results, so far as we can see, were 14 young people confessing Christ and uniting with the church by baptism.

Their noble pastor, J. D. Burns, was not permitted to be with us for more than one service, as his wife was sick.

Immediately after the meeting Sister Burns died and the church was thrown into a deep pall of sorrow, for this saintly woman, as well as her husband, had found a warm place in the hearts of the people of Hebron.

Following the death of Sister Burns, I was called to act as joint pastor with Brother Burns, since I would not be able to be with the church regularly.

I feel incompetent when trying to fill the stand where so able a man has been preaching so long, but God is leading the way and the church is cooperating with me in the Lord's work.

The 15th Annual Session of the Montgomery County Baptist Association was held with this church Oct. 21-22, 1930.

People seem to think this was the best Association that has been held in this county in several years, and I am sure the church helped in a great way to make it so, for hospitality was shown to every one present such as cannot be excelled anywhere.

I wish to give a brief history of the church and its work in this article for the benefit of all who are interested.

Hebron Church was organized May 3, 1892, and called Eld. W. F. Skinner as their first pastor. Brother Skinner served until 1894.

The pastors since that date are as follows: J. C. Peacock, 1894 to May, 1895; J. L. Wilson, June, 1895, the remainder of the year; A. J. Reynold, 1896-1898 inclusive; J. D. Burns, 1899-1930.

The clerk, Brother J. Z. Palmer-tree, has been serving in this capacity since 1910.

A splendid Sunday School has recently been organized with Brother E. L. Tindall as Superintendent. The enrollment in Sunday School is 55. Average for 4th quarter 1930, 53; average for January, 1931, 30.

I covet the prayers of every praying person, that I may be able to work with this church in such a manner that the cause of Christ may be forwarded.

—C. F. Anglin,  
French Camp, Miss.

Two negro soldiers were discussing the relative merits of their company buglers.

Said one: "Fellah, when dat boy o' ouahs plays a call, it sounds 'zactly like de Boston symphony playin' de 'Rosary.'"

The second colored boy snorted: "Brothah, you ain't got no bugler atal. When Snowball Jones wraps his lips aroun' dat bugle of his, an' plays mess call, I looks down at mah beans an' I sez: 'Strawberries, behave! You is kickin' de whipped cream out of de plate.'"—From the Army and Navy Journal.

Teacher: "Willie, what is the third month of the year?"

Pupil: "I don't know."

Teacher: "Well, what is it that comes in like a lion and goes out like a lamb?"

Pupil: "Father."

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